

THE RELIGIOUS & PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, SEPT. 5, 1891.

NEW SERIES—VOL. 2, NO. 15.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Walter Besant tells an old story of English journalistic methods. A certain writer sent an article—signed and with an attractive title—first to one journal, and when it was declined to another. Both times it came back to him after a longish interval "marked by the inky thumb of the compositor." The author put away his manuscript. Then he meditated. Then he began to take the two journals. In a fortnight he found his article in each of the papers, unsigned and under another title.

The moral conceptions and sensibilities of the authorities at Raleigh, N. C., must be rather obtuse. Judge Weston sentenced two colored men, who had been convicted of some offense, to receive thirty lashes. The men were carried inside the jail enclosure which screened them from view. It was then arranged, the prisoners concurring, that all who desired to see the whipping should be admitted at a charge of twenty-five cents. Enough gate money was received to pay all the costs of the trial. Such barbarous exhibitions are a disgrace to civilization.

The Rev. Dr. J. M. Buckley, editor of the *Christian Advocate*, of New York, who has a national reputation among church people for saying pointed and witty things, says: "The majority of the advocates of modern Spiritualism are women. Nine out of ten mediums are women. The same is true concerning Christian Science. In all the false religions of the world women are in the ascendency." Upon this the *Twentieth Century* comments thus: Well, what of it; and if anything, why not add that a majority of Christians, or Protestant Christians, or Methodists are women. Does the doctor mean to raise it as an objection to the systems mentioned that a majority of the believers are women? If so, what does he make out of the fact that so many school teachers are women? or that all our mothers, sweethearts, and wives are?

F. W. H. Myers, in the opening paper in "Proceedings of the Society for Psychical Research" for July, 1891, says: "The spiritistic method (which may quite conceivably in itself be sound and necessary) has encouraged the craft of impostors, trading on the expectation that certain persons would be found here and there to possess occult powers which make their aid in such inquiries invaluable. And the spiritistic theory (which may quite conceivably in itself be true and important) has encouraged the credulity and superstition of those who should have been observers, but have become devotees. It has encouraged an appeal to authority in the very inception of an inquiry in which rational skepticism, calm disengagement of mind is needed in an exceptional degree." It must be admitted that the "spiritistic method," as pursued by many indiscriminating persons, has led to results such as Mr. Myers indicates.

A contributor to *Longman's Magazine* vouches for the truth of this little story about the late Archbishop of Canterbury, Dean Stanley being mentioned as the writer's authority: On one of his latest visits to a cer-

tain country house in a Scottish county Dr. Tait went alone to the postoffice to send a telegram to his brother. He wrote it out: "The Archbishop of Canterbury to Sheriff Tait," and handed it in. The skeptical old postmaster read it aloud in contemptuous tones: "The Archbishop of Canterbury!" and added: "Wha may ye be that taks this cognomen?" The archbishop, taken aback, remained silent for a moment. The morning was cold and he had a woollen comforter wrapped around his neck: but on second view the postmaster thought he looked more respectable than on the first and added: "Maybe ye're the gentleman himsel'." Tait replied modestly: "For want of a better, I am," on which the good old Scot hastened to apologize for his first suspicion of imposture, adding, "I might have seen you were rather consequential about the legs." Then he added words of cheer, which Tait said truly were vitally Scotch: "I hae a son in London, a lad in a shop; and he gaed to hear ye preach one day and was verra weel satisfied."

A correspondent of the press describes a Western lady who has passed the summer at the seaside in the following style: "The queen of the ball, Miss —, is holding her court at the head of the room, and royally she looks, this gem of the West, with lashes long and curling, kissing for a moment the beautiful cheek, then lifting themselves to reveal large black eyes, with great fires hidden in their slumbrous depths; tiny diamond-studded ears that look like rose petals dipped in dew; a mouth faries themselves could use for a retreat and christen heaven; the whole crowned by a mass of red-gold braids wound like a coronet about the shapely head. Juno in all the voluptuousness of love and conquest ne'er had form more tall, slender, and divine." The gusher who wrote this is evidently not much accustomed to the society of beautiful women. He should keep away from ball rooms this warm weather and apply ice to his head often. After awhile he will be able to restrain his feelings and not go into such wild ecstasies on seeing a pretty woman. If he lived in Chicago he could hardly help seeing hundreds of beautiful women, "tall, slender and divine," any day he should go on the street.

A staff correspondent of the *Independent Republican*, Goshen, N. Y., lately visited Miss Anna Dickinson at the home of Dr. Frederick W. Seward, "where she is cherished not even as a favored guest, but as if in verity she were a daughter or sister of the household." She is described as a picture of health and happiness. She recently lectured in Music Hall, Goshen, relating the thrilling incidents in the life of the "Maid of Orleans," and the universal opinion was that she spoke not only in the choicest manner and in perfect taste, but with remarkable power and eloquence. Dr. Seward, who is an able and scholarly physician, said to the representative of the press that his statement made last April that Miss Dickinson was perfectly sane had been abundantly confirmed. He added: "She also must, in February last, have been in large possession of her wonderful vitality or she never could have survived the awful ordeal through which she was thrust. Her incarceration and the deprivation of needed rest because of her confinement in a ward with those who were insane and making night

hideous; the want of such nourishment as she had been accustomed to, and the awful fact that she was in a place a thousand times worse than prison, told heavily upon her physical strength, but from this she is fast recovering. As for any mental disturbance, in my judgment it has never occurred. I see nothing in the way of her resuming her life of activity and usefulness, and verily believe there are greater triumphs in store for her in the future than even those of her phenomenal past. She is certainly the most gifted orator in our country to-day." The doctor said that the medical authorities in our public insane asylums are not called upon to express an opinion when a patient is received in their institution; that patients are received on certificates made by medical men supposed to be competent, under a legal form, that these are held as sufficient evidence as to the mental condition of the patient, that it is sometimes a difficult matter to make, speedily, a correct diagnosis of mental conditions, and as a rule asylum authorities are slow to controvert any statements set forth in the certificates of commitment. The doctor did not hesitate to say that sane persons may be declared insane and locked up in an asylum. "Any person," he remarked, "may be committed as insane upon the certificate of two physicians, and authentic cases are occurring frequently where persons have been imposed upon and committed as insane when in reality they were sane, and so proved where friends brought about a judicial investigation. As in the case of the two physicians who signed the certificate for Miss Dickinson's commitment, one had never spoken to her except as she was being dragged out of her room, and the other three hours after she had been locked up in the asylum."

According to a San Francisco paper, an incident recently occurred in that city in the family of G. F. Marsh, dealer in Japanese curiosities at 625 Market street, and a member of the Pacific Coast Pigeon Society, which proved to him in the most impressive manner the valuable services which may sometimes be rendered by the carrier pigeon, and probably explains some of his enthusiasm in that direction. His little baby boy was taken slightly sick with most alarming symptoms of diphtheria. The mother, watching by the bedside of the little one, dispatched a message tied on a carrier pigeon to her husband at his store on Market street. In the message she wrote the nature of the child's alarming illness, and made an urgent appeal for medicine to save its life. The bird was started from the home of the family, near the Cliff house, five miles from Mr. Marsh's Market street store. The bird flew swiftly to the store, where Mr. Marsh received it. He read the message, called a doctor, explained the child's symptoms as his wife had detailed them in her message and received the proper medicine. Then tying the little vial containing the medicine to the tail of the pigeon, he let it go. The pigeon sped away through the air, straight for the Cliff. It made the distance, five miles, in ten minutes, a distance which would have required the doctor three-quarters of an hour to come. In twenty minutes from the time the mother's message was sent to her husband the baby was taking the medicine. Naturally enough, Mr. Marsh is partial to pigeons, for he considers that he owes his baby's life to one.

VISIONS OF THE DYING.

The present is called an age of skepticism and science, and so it is. There is wide-spread and increasing doubt and disbelief of dogmas, denial of which was once punishable with torture and death, by the combined power of church and state; and the spirit of inquiry, and the habit and method of observing and verifying form a larger part of the intellectual life of man than ever before. But amidst the decay of faith in irrational creeds and the increasing demand for proof within the domain of experience, belief in the soul's survival of what is called death has been and is a persistent and powerful factor in the mental, moral, religious and social life of man.

In all ages the belief has prevailed that as the eyes are in death closed on earthly scenes the interior vision is opened to a perception of things spiritual. There are few families in which the belief does not exist now, that some departed one in the last moments of earthly life caught glimpses of the realities beyond. Many cherish such a conviction who do not care to avow it because the subject is one they do not wish to discuss, or to hear discussed. The memory of the last expression of a revered and beloved friend—such as many fondly cherish—an expression of wonder and joy in the moments preceding the spirit's departure is with most people too dear and sacred to be made a subject of controversy.

The belief in these visions is not confined to the ignorant and superstitious. It is and always has been shared by men of learning, by philosophers and scientists, from whose works descriptions of the circumstances accompanying visions of the dying could be collected in such numbers and variety that they would make a large and interesting volume. Dr. Edward H. Clarke, who was a physician of rare wisdom and skill, author of valuable medical works and Professor of Materia Medica in the medical school of Harvard University, in his work on "Visions," refers to the last moments of the earthly existence of a middle-aged lady whose death, though expected every moment from cardiac disease, was not preceded by the usual anæsthesia of the dying. Her mind was active and clear a few minutes before death, and she talked in her usually sensible and pleasant manner. There was no delirium, nothing indicating mental disturbance. The only foreshadowing signs of the coming change were the cardiac symptoms. Dr. Clarke says: "After saying a few words, she turned her head upon her pillow as if to sleep, then unexpectedly turning it back, a glow, brilliant and beautiful exceedingly, came into her features; her eyes, opening, sparkled with singular vivacity; at the same moment, with a tone of emphatic surprise and delight, she pronounced the name of the earthly being nearest and dearest to her; and then, dropping her head upon her pillow, as unexpectedly as she had looked up her spirit departed to God who gave it. The conviction forced upon my mind that something departed from her body, at that instant rupturing the bonds of flesh, was stronger than language can express."

This is recorded in a work the object of which is to show among other things, that visions of the dying are illustrations of automatic cerebral activity, the flashing of cerebral fires, burning the brain's accumulated stores of experience; yet this case is given as one, the explanation of which may come from a height not accessible to our imperfect physiology. Other cases are mentioned by Dr. Clarke, in which the phenomena that occurred were of a character that "it is difficult to give an adequate physiological solution." The persons at the time of their departure "seemed to gaze with intense interest and delight and a transfigured countenance, upon something, whether some strange beauty, as of a radiant glory, or an angelic group, or sainted friends, no one present could tell, and there was no revealing sign. Silence, surprise, wonder and rapt gazing would be natural to any one, even at the moment of dying, upon whose view such a scene should burst. There would be no revival of brain-cells, stamped with earthly memories and scenes, but something seen, of which the brain had received no antecedent impression and of which the ego had formed no conception. It is in some such

direction as this, if in any, the departing spirit would indicate, just as the old is dropping off, that the new is seen."

Although the stories of heaven opening over death-beds and similar visions of the departing soul should generally, Dr. Clarke believes, be referred to the automatic action of the brain, yet he says, referring to the exceptional cases here mentioned: "If life is continuous, heaven beyond and death the portal, is it philosophical to affirm that no one entering that portal has ever caught a glimpse, or can ever catch a glimpse, before he is utterly freed from the flesh, of the glory beyond?"

Oliver Wendell Holmes, in his introduction to the unfinished essay of his friend, Dr. Clarke, on "Visions," speaking of the peculiar condition and appearance of the middle-aged lady whose death is mentioned in the work, says: With reference to the last case, Dr. Clarke mentioned a circumstance to me not alluded to in the essay. At the very instant of dissolution, it seemed to him as he sat at the dying lady's bedside, that there arose "something"—an undefined yet perfectly apprehended somewhat, to which he could give no name, but which was like a departing presence. I should have listened to this story less receptively, it may be, but for the fact that I had heard the very same experience, almost in the very same words, from the lips of one whose evidence is eminently to be relied upon. With the last breath of the patient she was watching, she had the consciousness that "something" arose, as if the "spirit" had made itself cognizable at the moment of quitting its mortal tenement. The coincidence of these two experiences has seemed to me to justify their mention in this place.

Dr. Holmes says of Dr. Clarke: "In the councils of the Faculty his opinion was always listened to with respect, as coming from one of its wisest and most fair minded members." Dr. Clarke and Dr. Holmes, both physiologists and physicians, confirm by their testimonies the experiences of thousands, who though unknown to fame are in many respects as competent as they, to judge as to the indications of spiritual visions occurring to their friends while passing through the change of physical dissolution.

Why should there not be such visions? "In an essay on 'The Riddles of Death,' Frances Power Cobbe says: 'According to our common conviction, there is a moment of time when the man whom we have known in his garb of flesh, casts it aside actually, so to speak, before our eyes and this mortal puts on immortality' Of course it is quite possible that the natural law of death may be that the departed always sink into a state of unconsciousness and rather dip beneath a Lethe than leap a Rubicon. It is likewise possible that the faculties of a disembodied soul, whatever they may be, may need time and use, like those of an infant, before they can be practically employed. But there is at least a possibility that consciousness is not always lost, but is continuous through the passage from one life to another, and that it expands rather than closes, at the moment when the bonds of the flesh are broken, and the man enters into possession of his higher powers and vaster faculties, symbolled by the beautiful old emblem of Psyche's emancipated butterfly quitting the shell of the chrysalis. In this case there is a certain *prima facie* presumption that close observation ought to permit us occasionally to obtain some brief glimpse, though but of lightning swiftness and evanescence, revealing partially this transcendent change."

That which Miss Cobbe thinks is possible, of which there is *prima facie* presumption, is with the Spiritualists a certainty, and it is substantiated by a cloud of witnesses in every age and in every land. Satisfied that the spiritual is the real and the abiding, and that the spirit in the flesh and the spirit that has departed from its house of clay, are of the same nature, the Spiritualist sees no difficulty in accepting the testimonies of those passing from this to a higher sphere, whose features were clothed with the glory of heaven in recognition of those gone before. With detailed accounts of such visions by the noblest men and women of earth, history and biography abound.

That the ganglia of the brain just before dissolution sometimes show their automatic power, and that this is especially true of the visual apparatus need not be questioned; but multitudes have looked upon faces of departing friends which were lit up with a radiance that transfigured them, accompanied with verbal assurance that these friends were entering a new life of which they had distinct and glorious visions.

THE THEOSOPHIC TURMOIL.

That a Spiritualist in the person of Lady Caithness should by many excellent people of the theosophical society be thought worthy of leadership in the place of the departed Blavatsky has caused no end of dismay and chagrin on the part of the group who hoped to control. The Hairy Men of Ireland, the 'Airy Men of Hingland, the Gnomes, Elementaries and Kobolds of India, Asia and Africa, the Aryan artists of New York, all with one accord protest that the Countess of Caithness is not their choice. They call upon the Antedeluvian Buddhas to remove the accomplished lady; they invoke the curse of Vasishta, and the rod of the chief Guru; and they seek the help of Koot Hoomi to eject the Duchesse de Pomar. The mal-contents demand that the pithecoïd man from Erin shall reign, declaring him the choice of the lamented Helena Petrovsky Blavatsky and the depositary of her occult outfit.

It appears from *L'Aurore* for May that no sooner had Madame Blavatsky cut loose from her mortal body than she made haste to cross the channel to Paris and announce in person to her friend Lady Caithness the somewhat important incident. Here is the statement of Lady Caithness translated from *L'Aurore*:

For many years we knew that she (Madame Blavatsky) was ill, but we also knew that in the midst of her sufferings she was pursuing her important labors, and were so much accustomed to see her working from morning to night that we should have considered this condition of things perfectly natural and liable to be prolonged indefinitely. So our surprise was great when one evening, when by chance assembled with two friends at the oratory exclusively dedicated to communion with our Guide of the Circle of the Celestial Star, we received a spirit message from Madame Blavatsky, which announced to us that she had passed into another sphere. This news was confirmed on the following day by the public journals. The reason for which she came so speedily to us was that she desired to prevent her body being subjected to cremation, which she had directed in her will, we believe; for to cite her own words: "Her ego not being yet completely disengaged from matter, she had learned the mistake into which she had fallen," and expressed to us the greatest fear and the greatest horror of this proceeding, saying that it might occasion the loss of her personality. Following her instructions, we wrote immediately to the theosophical society of London; but since then, to our great dismay, we have learned that the ceremony which she so greatly dreaded had been carried out Monday morning, May 11th. We have received a new visit from her, but what she said was of too private and sad a nature to be published in these pages. All that we believe we have a right to say is, she has entirely retracted some of the teachings mentioned by the theosophists, and which have reference to spiritual phenomena. I could not help observing to her that her most ardent disciples would hesitate to lend any attention to any message which might be thought to come from her; since they are compelled to consider all phenomena of this class as being produced by phantoms, so that to consider them seriously would be to reject one of her most peculiar teachings and ground arms to the Spiritualists. She seemed much affected by this remark, and vehemently assured us that she was not a phantom, but her own real and veritable ego, and the signs of regret on the subject of "the great error," as she now calls it, an error which she had been influenced to adopt and teach, were too evident for there being any possible doubt that we were communicating with the real spirit of our friend.

Blavatsky's personal followers rose in wrath at the statement of Lady Caithness. They dare not accuse the countess of falsehood so they declared the message to be not from Blavatsky but from her "phantom," and not entitled to credence. In an effort to break the force of the message to Lady Caithness, which had fallen with the paralyzing effects of a thunder bolt,

Franz Hartmann contributes an article to *L'Aurore*. Taking for his text the words of Spirit Blavatsky to her friend, he says: "I am not a phantom" is the reply of every phantom we meet in the world whether he be a light of science, a light of the church or an ordinary member of the great body called humanity. Meanwhile we are surrounded by phantoms, we live in the midst of dead men who walk the streets, and it is rare that we meet a man or a woman who is awakened to the real and eternal life."

Without reflecting upon Hartmann we suppose those in Blavatsky's secrets, those who helped her to fake with alleged mahatmic letters and feats of black magic are, in their own opinion, the only ones entitled to be considered as having "awakened to the real and eternal life;" and that the refined, cultivated, deeply religious sensitive, Lady Caithness, is only a walking corpse. Of course these claimants to the faking accessories of the Blavatsky dynasty will not give allegiance to a gentle refined woman who combines in her person so many of the noble qualities which the world deems essential in the leader of a movement seeking the brotherhood of humanity. No, no! she is but a "phantom" and will not use a cabinet with a hole in the back, nor utter bogus mahatmic letters, nor work hypnotic arts to accomplish the ends sought; and still worse, she is a Spiritualist and a deeply religious woman. Therefore is she unfit to rule the cabal that seeks to use theosophy as a prestige-making machine.

Whatever is good and true in theosophy is not new. It was in modern Spiritualism before the formation of the theosophical society, and scattered through various cults ages before either existed. If there are good doctrines and saving truths whose potencies can be made more active with, and be better assimilated by, some minds if labelled theosophy rather than modern Spiritualism, then let such minds so name them. Let such people come together and by combining facilitate their own spiritual growth and accelerate the progress of the world toward happiness. In such a movement and for such noble purpose the Countess of Caithness with her vast experience, spiritual culture, and great wealth has a splendid field in which to crown the closing years of her earthly career with noble endeavor and lasting good to humanity. If this be her mission, THE JOURNAL wishes her success, and this both from personal regard and interest in every honest effort for the uplift of humanity.

TOTTENESQUE NONSENSE.

It is rather a queer spectacle to see the wild alarmist doctrines of Miller outdone by a professor of Yale College. Miller, the Adventist, was not the equal of Lieut Totten, instructor at Yale, as a mathematical demonstrator of when the end of the world may be looked for, and yet he made more people seriously consider relaxing their grip on this world's goods than will ever figure out Totten's calculations. Not that Totten is a worse type of this sort of enthusiast than Miller was, or that his message is more absurd or his argument more illogical; Totten seems to have devoted to the development of his doctrines abilities that would have done him credit had they been more wisely used. Nor is his method of bringing his warnings to the notice of the public unusual; he runs a literary bureau, and is simply a one-idea man, full of the notion that he has figured out from the Bible that the end of the world must come before 1900. There is as the Springfield *Republican* remarks, but one class of minds which it would seem could possibly be affected by the Tottenesque style of argument or induced to accept his conclusions, and that is a class that has been outside of and uninfluenced by the current of modern thought and scholarship. Men like Talmage, who can boast of their absolute ignorance of what passes under the name of modern scholarship upon these questions, ought to make good disciples for Totten, and the denser their ignorance the better for his following. Another class to whom Totten can successfully appeal is illustrated by that young minister, Mr. Stevens, who is said to have been made insane by accepting Totten's doctrines, under burden of

the thought of his inability to warn the world in time of its doom—a type of one-sided scholarship and incomplete growth, and of a mind still under heavy bondage to the letter. The scholar in the true sense will not listen to Totten; the scientist, who has studied the foundations of the universe and of society and knows how firm they are, certainly will not, nor will the people of active life, who feel the bounding vitality of the time touching them on every side, and know therefrom that the world is yet young.

CHARLES THE RAIN MAKER.

Charles B. Farwell held a seat in the U. S. Senate for many years without adding much lustre to the reputation of the sucker state; but Illinoisans lost not their faith in Charles, they knew that one so expert as a dry goods merchant and poker player would eventually cover the commonwealth all over with glory. Charles has done it. His reputation as a rain maker is fully established. The experiments just finished in Texas prove beyond question the soundness of his theories and the wisdom of his persistent and successful effort to secure a congressional appropriation for the purpose. The cowboys and ranchers of Texas and on all the arid plains of the West are bowing down to Charles I, King of Rain; imploring him to come and rain over them. It is reported that the ex-senator got the idea which has made him the champion rain compeller while studying the science of poker. Discovering that a big bluff usually produced such a vibration in the mental atmosphere of the players as to make them drop their hands and float the "pot" in his direction, he reasoned that a similar commotion in the physical atmosphere would cause it to drop its coveted moisture. The more he studied the psychology of poker the stronger grew his faith that he could bluff the elements and make them come down. In the face of ridicule Charles adhered to his purpose, and the world now hails him as a benefactor. Thus is again proven the beneficence of the great law of evolution, in that from poker has been evolved this drought-dispelling rain-compelling process. Verily, verily there is no evil. Give it time and that which seemeth evil will prove to have been undeveloped good.

Thirty years ago Andrew Jackson Davis maintained a theory identical with Farwell's; but being a seer, and dabbler in things transcendental, and not a power among poker playing mortals, nor even a U. S. Senator, men heeded not his words. Yet he lives to see his theory confirmed, and rain made to fall at the command of man.

In a recent address in this city on the labor question, B. F. Underwood said: The difficulty to-day is not "over-production." The reason that men cannot get the food and clothes they want, is not that there is too much food and clothing, but that these products of labor are not distributed in proportion to the needs of men. Intemperance, extravagance, waste, idleness, no doubt account for the inability of large numbers to supply their needs; but when we see sober and industrious men working for small wages, and in hard times unable to live comfortably, and their employers becoming millionaires in a few years, it requires no large knowledge of economics to see that the reason the products of labor are not more equally distributed, is that capital takes too much and that labor receives too little of the value of its products. Men must come to see this, and since they have the power of making laws in this country, the remedy is in their own hands. They have a right to, and should claim a fair share of the products of their toil. Tirades against wealth, and talk about dynamite, are foolish. The problem must be solved by thought, not by explosions of dynamite, and this should be done while the country is young; and the social conditions are more or less flexible and modifiable. With age comes the hard "cake of custom," and caste, and a fixed order, which only revolution can break up, and the continuance of which often makes progress impossible. There needs to be not simply education, such as our schools supply; there needs to be a more practical education in the applied arts and sciences, a more

profound moral education and the cultivation of habits and relations that will bring men in harmony, that will prevent the development of social distinctions not based upon merit—which are like specializations in the human system that are injurious rather than beneficial—and that will emphasize the noblest qualities of head and heart. What we need is not merely what passes under the name of education, but education that will make man self-reliant and self-helpful. Under our social system, the weak are not killed as among savages. They are assisted, and they perpetuate their bad stock, to which incompetence and poverty are in part due. An education is needed to prevent, not assistance to the needy, but the perpetuation through generations of all the inherited infirmities of centuries. Education must make men helpers in the work of production, either directly or indirectly.

Sarah Bernhardt is a queer woman, and has strange freaks. The last story about her is told by a passenger on the *Monowai*, the ship that took her to Australia. It seems that on one very dark night the tragic actress caused a sensation by declaring that she would climb into the "crow's nest." In vain the captain protested and begged her not to do so during such a heavy sea, but, nothing daunted, she bounded to the topmast. The crew, officers and passengers assembled to watch her descend, and when she stopped half-way down they were scared stiff, lest she should fall. There she stood, clinging to the rigging, with the high wind blowing her skirts, and the ship tossing and plunging through the ocean; there she recited a long poem of Victor Hugo's. After causing sufficient consternation and enjoying the anxiety of her fellow-travelers she descended with the grace and agility of a cat, and smiling her tight little smile, showed her row of pointed, pearly teeth and sped into her cabin.

L. A. Clement, in the *Denver Daily News* replying to denunciations of Spiritualism by J. L. Brandt of that city, quotes the following from Dr. Adam Clarke's comments on the woman of Endor: "I believe there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their places of residence, have intercourse with this world and become visible to mortals. I believe Samuel did actually appear to Saul, and that he was sent by especial mercy of God to warn this infatuated king of his approaching death."

A little ten-year-old girl came down to breakfast a few mornings ago in a great hurry of excitement, says the *Buffalo Courier*. She said she had had a dream the night before—"such a funny dream." She dreamed a "riddle." Of course all were anxious to know what it was. She said: "What is the difference between a sailor and a landsman?" After a good laugh the child's mother asked her if she dreamed the answer also. She replied that she did, and immediately told the answer given in her funny dream: "The one sails the seas, the other sees the sails!" What do the psychologists say?

Many have a very erroneous opinion as to what liberalism is, says the *Freethinker's Magazine*. They seem to think to be a liberal you must hold to certain opinions. That is more like orthodoxy than liberalism. True liberalism only demands that each individual be perfectly free to hold such opinions as his or her reason indorses, and that they grant to every other person exactly the same liberty. Liberalism does not object to your having a creed of ten times thirty-nine articles, but insists that no part of your creed be binding on any person but yourself.

A commanding officer of a prominent British regiment having requested a drill sergeant to ascertain the religious views of some new recruits, the latter were paraded and the sergeant cried out: Fall in! Church of England men on the right; Roman Catholics on the left; all fancy religions to the rear.



IS SPIRITISM A FAILURE?

By M. C. C. CHURCH.

To Spiritism we give the claim of all that is phenomenal—and this without reference to the moral status of the media through whom the facts transpire. "Spiritualism" is a philosophy—an ethical life founded on law, on the law of man's higher spiritual nature the inspiration of which is Divinity itself. Spiritualism with the better class of Spiritualists means the incarnate truth in Humanity, and this without technical teaching of any kind. Whatever has been wrought out in the experience of the race through all dispensations—dispensations going back to where the "memory of man runneth not to the contrary"—dispensations which include Brahminism, Buddhism, Confucianism, Osirianism, Grecianism, Christianity—in a word all the notable epochs of the world's thought and feeling are out-gleams of this incarnate Truth-Goodness; are "specifications" of the one law of its evolution and development. Now the world comes to its scientific adjustment not alone as an ultimate fact of consciousness, but as an external fact of experience. This brings me to consider the question at the head of this article. Is Spiritism a failure?

Near forty years ago the writer became an interested investigator of the phenomena of Spiritism. It was in the days of Professor Hare, Judge Edmonds, Revs. Pierpont, Ferguson, Harris, Brittan, Fishbough and other great lights who had the courage to meet the issue then presented to the world and to affirm that intelligences other than mundane held intelligent converse and communion with mortals. From that day to this, with all the unquestioned facts which have been given to the world, "Spiritism" has never passed beyond this simple fact. There has never been given, so far as I can ascertain, a single demonstration going to prove the identity of the "person" communicating. We have had thousands upon thousands of claims professing to give the "missing link"; but it has never been given. It is claimed that "materialization" proves it. When we understand the law by which materialization is performed we can see at once that the claim is specious. Materialization, so we are told by the intelligent powers who use this form of demonstration, is evolved by the use of the elements furnished by the media in embodied conditions. It is done by the projection of the will force of the operator on the other side. It is never the "person" it is claimed to be except in this representative manner. Then *Cui bono?* This: Children must be attracted by "appearances" in order to lead them to the reality. We have to be educated—educated through deception, through mistakes, through illusion, through all the phases which this strange phenomenon has assumed. To what does the fact bring us? This: To seek by orderly living, by unselfish love, by opening the inner man to the high influences which minister as "intermediates" from the Grand Central Interior to the outmost circumference of man's consciousness—knowing that when we pass the boundary line of sense we do longer hold time relations; but the law of affinity asserts itself whether we ever had external relations—such as father, mother, child—kindred by blood—or not. Therefore Spiritism is not a "failure" when properly understood. Confine it to its "fact" to-wit: The tangible proof—proof beyond question—that a bridge has been built by which mortals, so-called, can converse and commune with immortals. This is all that it makes claim to. Personalities can never be identified by its phenomenalism. What next?

I now come to what to the writer is the grand climactic of this age's psychic achievement. Through all the experiences of the last thirty or forty years the "conditions" have been prepared for a new descent—a new evolution of psychic power. By clearance in the Spirit-world, by the cleansing of our bodies

and spirits, by the influx of Divine Power; by the developments of science in the realm of physics; by the uplift especially of woman and the disenthralment of her spirit by a purer environment, we are gradually coming to where the Angels and finally the glorified Gods—once men, as we are—can come and by the use of the "conditions," the refined electrical conditions, can "to appearance" be with us, converse with us, be partakers of our joys; uplifters of our states; the marriage of earth and heaven! Then we will see the purpose of the great spiritual movement of this age—for this will be its grand achievement—its consummation!

I may be pardoned if I interject a thought in explanation of T. L. Harris' claims;—a personage who, at the moment, is claiming attention after thirty years seclusion from the world and its movement. While I am not a follower of his, I do know something of Mr. Harris' experience and that, to a certain extent, it is veritable. I believe that he has passed a crisis in his physical body which is going to help bring about the "conditions" which will make possible the "appearance" of angels and spirits. He is the first fruits of this new experience; but there are thousands of others who are approaching the point he has attained. The mistake he is making is in claiming that he has achieved physical immortality by the changes, the physical changes, he has passed through. This, in my judgment, is fallacious; and he and his following will find that it is fallacious before proceeding much further. I may have more to say in this direction hereafter.

PARKERSBURG, W. VA.

PROGRESS OF HUMANITARIAN THOUGHT.

By W. D. R.

A subject of vital importance. None fraught with greater interest to the race. A single paper cannot exhaust it. Some hints may lead those who make it more of a business to continue it into many discourses.

From the epoch in the process of the world's formation, when by the Spirit's movement over the bosom of the dark waters, light sprang forth o'er all the trackless deep, the Spirit's work has been to fructify life and transform the earth for man's enjoyment and highest good. Man's advances, like the transformation of the earth, appear to be in wavelets of evolution. At many epochs the obstructive influences have been very great, making it difficult of decision as to actual progress; rather more of a seeming pose of uncertain stagnation.

Guided by the great universal Spirit the thousands of changes in the affairs of the race appear controlled and shaped for the better. "Come up higher," is the constant encouragement of the Spirit voice of control. Philosophers, poets, prophets and seers have been confined by no means to the Hebrew nation. These educators of the people have been possessed in larger numbers by many nations, equally chosen by the great universal spirit of inspiration. Historians, poets, dramatists and even some of the better kings have been mediums for special spirit control. Old men, and young, mothers and maidens have been gifted to prophesy, dream dreams of premonition, and see visions of future improvement and exaltation for the race.

In the line of Hebraic progress over the course of 5,000 years, from the epoch when they stepped from Egyptian slavery, there have been several important special influxes, when, for a season the regular wavelet assumed the force and volume of the billow. The spirit of progressive power and improvement started into enlarged, renewed movement by Jesus of Nazareth and the handful of his mediumistic, illiterate fishermen, seemed to define more clearly and emphatically the progress of humanitarian thought. But, as if gaining momentum by increased volume and advancement, the few decades since the marvelous manifestations which marked the inauguration of modern Spiritualism show greater spread and power of improving progress than fifty times the number of years before since father Adam's infant days.

For tenderness, benevolence and innate sympathy, expressed toward all peoples, broad and deep humanity, heroism and nobility of character, the spirit that controlled, and spoke through Jesus of Galilee, has no superior; no history exists of a greater, nobler humanitarian. His ethics in practice, promotes and secures the highest, noblest manhood. The philosophy and principles of life for which he as a holy hero died, are not made less valuable by any name applied; nor are they less practical and true if perchance in in some form, whole or in part, they are found to be existence before his enunciation and endorsement of them. His daily practice and final submission to death for his strict adherence to them exalts his life as worthy the best efforts of men to copy. Some say that the ethics taught by Jesus are unnatural and impractical; to uncultured nature this is true.

But the very effort to fraternize with men and cultivate feelings of kindness and good will promotes and secures a culture which must make men better, exalt and refine the race. "Do unto others as you would have others do unto you," "Love thy neighbor as thyself," inculcates a humanitarian principle of social and political equality, fundamental to all good government, and permanent, improving sociology. The greatest impetus these principles have received during these later years is largely owing to increased intelligence among all peoples. An active factor in this has been the powerful influence of the newspaper press of the world. Editors have discovered that it pays to cater to the religious nature of their readers. Frequently we find even in the columns of the secular newspaper the finest sermons, lectures and discourses, the tone of which tends to elevate and humanize the thought and lives of readers. The translation of these thoughts, this diffusion of mind, is more religion in business and more business in our religion. Humanitarian thought permeating all the atmosphere of our surroundings, character is ennobled by humane activities and men and nations are greatly improved. Institutions of learning are increasing in numbers, inaugurated and fostered by citizens of large wealth, and so the printing press, steam, electricity and the vast resources of man's inventive genius and intelligent skill, all contribute to the individual and collective upbuilding of society. And even "secularism," agnostic infidelity, so-called, seems bent on contributing no small share to the predestined progress, moral and social elevation of the race. Herbert Spencer, years ago, when in New York, inculcated principles in close accord with the great "Sermon on the Mount," as did the noble Thomas Paine in the sentiment, "The world is my country, to do good my religion"; the practice of which he found fully set forth in the life history of the gentle Nazarene. The formula only is original; the sentiment is Christian. So is it with much of advanced thought; its expression only has taken on changes in closer touch with modern ideas. The essence of it is the broad humanitarian thought, predicted by prophets, taught and formulated by philosophers, and sung by poets and sages thousands of years ago. And the prevalent disturbed conditions of ecclesiastics and creedmongers, the restive chafing of the theological mind of the world, comes of the struggling and the irrepressible effort of the spirit to free itself from the bondage with which kingly interests and ecclesiastical craft yet trammel the human will. Only the breaking forth again more emphatically of the spirit of human freedom which always imbued the greatest heretic of his times. For "where the spirit of Christ is there is liberty." He was a great liberator and died for his principles.

But among the many expressions of the progress of humanitarian thought are the noble associations for prevention of cruelty to children, animals, etc., and later than these the humanizing charities, which, during the heat of the summer, carry thousands of sickly poor children into the green fields and purer air of the country, thus doubtless saving the lives of very many, who for want of this grateful change would die in the great city slums.

PHILADELPHIA, PA.

NOT ASHAMED OF THE GOSPEL.

By F. H. BEMIS.

In THE JOURNAL of July 25th, S. Bigelow, with an apparent air of complacent assurance, declares:

"The whole history of Christianity, from its first organization as a distinct system of religion, has been one of war, brutality, selfishness, repression, oppression and bloodshed. It is based on selfishness, and its fundamental doctrines strike at the very foundation of moral character and a grand and noble manhood. In a careful study of its history I fail to find any prominence given to good works, deeds of kindness or humanitarian labor. It has never recognized the divinity of man, nor exalted righteousness above dogma. And the more 'primitive,' the more crude and anti-humanitarian. Every departure from the original, genuine Christianity of the fathers of the church, every protest and schism, have been steps toward the truth in obedience to the long stifled voice of human reason."

One who professes to know from "careful study," unblushingly affirms that Christianity, as a "system of religion," is one of war, brutality, selfishness and bloodshed—in which he fails to find any prominence given to good works." To him it is an outgrown system. He has no use for the word Christian. If Mr. B. had made a careful study of Christianity, he would have reached a different conclusion. He would have learned that it gave no countenance to war, brutality, bloodshed or oppression. Christianity in its primitive, uncorrupted simplicity is that system of moral and religious ethics, enunciated by its founder. It is its own, best interpreter. It is not a system of religious dogmas; nor is it ecclesiasticism or sacerdotalism. These are all of them of later date. They are pagan and heathen accretions. Christianity is a spiritual religion. Its fundamental and essential verities are the utterances of the spiritual seer and prophet of the ages. They are in accord with spiritual laws—in harmony with divine and eternal order. "It is based on selfishness," says Mr. B. On the contrary its founder came not to be ministered unto, but to minister. In its uncorrupted and primitive simplicity, it was a system of service and self-sacrifice—of self-surrender and self-abnegation of worldly aims to higher and diviner ends. To the selfish, it said: "Sell all and give to the poor." To the worldly: "Leave all and follow me." "It was a system of war, bloodshed and oppression," says Mr. B. What says the record which has come down to us?

"Blessed are the peacemakers, for they shall be called the children of God." "Love your enemies." "Do good to them that hate you." "If thine enemy hunger, feed him; if he thirst, give him to drink." "Be not overcome of evil, but overcome evil with good." "Bless them that curse you; bless and curse not."

Again, Mr. B. says: Christianity gives no prominence to "good works, deeds of kindness or humanitarian labor." Shame on those who so misconstrue and represent it. "Blessed are the merciful for they shall obtain mercy." Charity, love, the basis of all "good works, deeds of kindness, and humanitarian labor," is made the crowning glory of the Christian system. "Now abideth faith, hope, charity, these three; and the greatest of these is charity;" "charity never faileth." If I bestow all my goods to feed the poor and have not charity, it profiteth me nothing—It is recorded that Christ read at Nazareth these words out of the book of Isaiah:

"The spirit of the Lord is upon me
Because he anointed me to preach good tidings to the poor;

He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

"I am not ashamed of the gospel of Christ," because it is a gospel of good tidings to the poor. It is related that the "common people heard him gladly."

But, says B., inasmuch as Unitarians deny the deity of Christ, "the one basic claim of the whole system," what right have they "to claim to be the real, genuine Christians?" Unitarians deny the claim that the deity of Christ is any part of the Christian system, or that it has any warrant in the New Testament. Uni-

tarians believe that the spiritual truths promulgated by Christ are true because in harmony with the laws of the spiritual universe. They are not true because promulgated, but promulgated because true—eternally true. They have been dimly perceived, in broken gleams, by the seers and prophets of all ages. They are common to all spiritual religions. They are an inspiration to all true "reformers," all "champions" of human right—the genius of every "good deed, noble act, manly motive or effort."

The class of Spiritualists which Mr. B. voices should remember that bigotry and intolerance are often apparent among those who make the loudest pretension to liberality and advanced thought. If such would but cultivate more of the spirit of the Christian graces—especially of that "charity which suffereth long and yet is kind"—the term "Christian" would be less repulsive to them. The ethics of Christianity, as inculcated in the New Testament, are the ethics of Spiritualism. They are common to all religions. They grow and thrive in varying degrees of vigor and development, and bloom in all the flower gardens of the soul. And I make answer:

Truth is one;
And in all lands beneath the sun,
Whoso hath eyes to see may see
The tokens of its unity.
No scroll of creed its fullness wraps.
We trace it not by school-boy maps,
Free as the sun and air it is
Of latitudes and boundaries.
In Vedic verse, in dull Koran,
Are messages of good to man;
The angels to our Aryan sires
Talked by the earliest household fires;
The prophets of the elder day,
The slant-eyed sages of Cathay,
Read not the riddle all amiss
Of higher life evolved from this;
Nor doth it lessen what he taught,
Or make the gospel Jesus brought
Less precious, that his lips retold
Some portion of that truth of old;
Denying not the proven seers,
The tested wisdom of the years;
Confirming with his own impress
The common law of righteousness.

REMINISCENCES.

By MRS. J. M. STAATS.

CHAPTER XIV.

MY ACQUAINTANCE WITH THE CARY SISTERS.

Returning from a short vacation in the autumn of 1869, I found amongst many others the cards of Phoebe Cary and Mrs. Swift, and an accompanying note saying they would be at my home the following day. I looked forward with no small degree of pleasure to meeting Phoebe Cary, whose sweet songs had made me feel that she was not a stranger. They came as expected, and I learned that Mrs. Swift was the youngest of the Cary sisters. Being in poor health, she had left her western home to pass the winter in New York, thinking the air and climate more favorable to her malady. An unmistakable evidence of consumption made her dark eyes more lustrous and gave to her cheeks the false coloring so deceptive and flattering, but naught could disguise the ominous hacking cough or hide the quickened breathing which so plainly shows the effort nature is making when its vital forces are endangered by such a subtle foe.

Mrs. Swift already understood her condition, and was anxious to have corroborated through another, further proof of the reality of the home toward which she was so rapidly journeying. I was not surprised to learn that both my guests were believers in the continued progress of the spirit, Phoebe being very mediumistic, also Mrs. Swift.

Our séance was a delightful one. How could it be otherwise? They asked no positive test, demanded no proofs, seeming to know all that was required to make them realize that they were surrounded by a cloud of witnesses, whose gracious presence made the hour sacred and the place holy. Father, mother, sisters and friends came in response to the spirits of the living who had called from the great depths of

affection. Deep was answering unto deep, telling of the home in the house of many mansions, filled with the Father's love, "Remember, my children," wrote their father, "if it were not so he would have told you." They addressed Mrs. Swift by her Christian name, Elmenia, and spoke of her speedily approaching departure from earth life; promised to be near and with her, assuring her of their guidance and telling how their presence would illumine the dark valley so that the shadow of death need have no terror.

Mrs. Swift talked with her spirit friends of her near dissolution, as one would speak of a short journey where home and friends awaited to welcome her.

Phoebe folded her arms across her bosom, closed her eyes, and with deep earnestness spoke of the joy which filled her soul with gratitude and love to God who had thus so plainly made her to understand these later evidences of a blissful immortality. "I honor the church," said she, "and am duly thankful for its teachings as far as they have carried me. I climbed the ladder as far as I could go; when I reached the top I looked in vain for the evidences of faith so long hoped for, and only found the substance of things not seen, when to my waiting spirit came the answering echo in the form of spirit communion. I grasped it as one would when in the dark depths of doubt. It seemed like two strong hands outstretched to me which I was safe to trust. It did not deprive me of religion; on the contrary it made a stronger basis for me whereon to place all that before had depressed and disturbed me; in fact, it has made the future life a desirable certainty, and I know that I have gone nearer the great Central Soul in my spirit and understanding also."

Here she proceeded to narrate an early experience of her own when she had seen the spirit of some member of her family, at a time of great affliction, the circumstance and particulars of which are told by Robert Dale Owen in "Debatable Land." After a very delightful séance she remarked to me, that she knew "the subject was an unpopular one, particularly with the churches, but they cannot longer say that Spiritualism is not respectable since you and I are believers in its truth."

I became very fond of the sisters, visited them often, and held many enjoyable séances at their charming home. Mrs. Swift's rapidly failing health making it impossible for her to go out, made my visits more frequent. I had come to look on her as one so near the portal of that other life, that but the wafting of a breath would swing the door a little wider open so that she could pass through without a last good-by, so sure were we that she could return to us, and so little of the earthly had she to lay aside. She was lying on a couch, one side of which was against the wall, upon which directly above her hung a large engraving of Landseer's "Children of the Mist," a group of deer huddled together and looking into the mist which envelops them. Those familiar with this charming picture will undoubtedly recall the masterly style of the great artist. To hide the tears which I could not keep back, as the end was so rapidly approaching, I had gazed at this picture. She asked gently, pressing my hand, "What do you see?" Without taking my eyes from the point of attraction I replied, "The picture, it is so fine."

Drawing me closer she whispered with greater energy, "Oh! yes, without our new-found truth, we were all children of the mist. What can be more beautiful. Without this knowledge, death would indeed be a leap into darkness."

This was the last I heard her say. In removing her from the couch to the bed a severe hemorrhage was brought on which no effort could stay. Mrs. Swift had made all the arrangements for her funeral, requested her friends, the late Doctor Hallock and Oliver Johnson, to say whatsoever they thought proper, and earnestly hoped that all semblance of sorrow and mourning would be avoided so that no shadow of gloom would mark the occasion of her birth into spirit-life. Oliver Johnson's remarks were very tender and appropriate, uttered from the depths of his manly nature—full of the grander evidences that came from his own knowledge of a beautiful immor-

tality. Those knowing Dr. Hallock can appreciate the earnestness of his tribute, prompted by affection and friendship, on such an occasion.

Alice and Phoebe Cary used to say they never felt Mrs. Swift's presence when at her grave in Greenwood; on the contrary they were assured of her welcome when returning from the place where her body reposed. "In fact," said Alice, "she seemed to join us as one who awaited to approve of what we had done at our burial plot, talking it over with us, making such suggestions as were proper and in harmony with our wishes."

After a long and painful illness Alice Cary passed into a peaceful slumber, in which her spirit departed—such being the way she had earnestly desired to go. In my last conversation with her, she assured me that her faith had never weakened nor wavered. "What else have we to make us desire immortality?" she would ask, "and what greater proof do we need? I know for myself that I am not deluded nor deceived; the uncertain future no longer disturbs me. I once saw through a glass darkly; I now see my friends face to face. My dear mother has spoken to me and others are with me." Speaking of her mother she said:

"Ofttimes when my faith is strongest and best,
She comes in her bright immortality dressed."

"Others may not see her, but she understands how to make herself known to me as only a mother can."

"When I realize how many are there, I understand how natural it is that their love is greater, and that very soon a preponderance of affection must draw us to them," Phoebe remarked.

"But you leave love here."

"Ah! yes," she replied, "but I go to a stronger love, and will make one more to attract you."

Phoebe, the last of the three with whom I was acquainted, was very dear to me. Her bright genial spirit was capable of so many rapidly changing moods, that one had to study and analyze very cleverly to discover what mischievous, merry sprite attended her when she wrote.

"There are poles of bean vines in Benjamin's bower."

And what grave and solemn chords were attuned to devotion when she gave her inspiration in the following language:

"One sweetly solemn thought comes to me o'er-and o'er,
I am nearer home to-day than I ever was before;
Nearer my Father's house, where the many mansions be,
Nearer the great white throne, nearer the crystal sea,
Nearer the bounds of life, where we lay our burdens down,
Nearer leaving the cross, nearer gaining the crown."

Phoebe Cary's death was a great surprise to her friends, from the fact that she had nothing in her organization or appearance to lead one to suspect that she was so soon to follow her sisters. I was struck with the reply of the nurse who accompanied Phoebe and who was present at her demise.

"Sure," said she, "it was homesick she was. She had no fever. Miss Alice was calling her to come, and she went. She was too lonely away from them all."

Every attempt I made to gain information concerning her last illness was to the same effect, leaving me to feel and think that the greater preponderance of love had indeed drawn her to the circle which required this one link to become complete again.

After the death of Phoebe Cary, Mrs. Clymer, a niece of the Misses Cary, living in Cincinnati, came to New York to make some arrangement whereby the house and furniture could remain intact until such time as the estate should be settled. Knowing that Mrs. Clymer was in poor health I consented to take the house and care for it, a task which, had I known what it implied, I never should have undertaken. What I am about to relate would have made a sensation and given the once charming home of the poetical sisters, the reputation of being haunted. I sincerely hope the present occupant and owner may never read my story. If, however, such should be the case no doubt he has been in undisturbed possession so long that the causes which probably led to the peculiar results during the occupancy of my family have been removed.

I took with me two very excellent servants, both of whom had been several years in the service of my family, and were in every way reliable; quite above the average Irish girl of to-day. One was a very matter-of-fact, intelligent, and fairly well educated girl, without a grain of fear or imagination in her nature; the other, stolid and truthful, was minded only to work and lay up her wages; the last person to believe in ghost, or fairy. We had been in the house about a month, when my attention was called by my mother to certain noises which she had heard during the night. "Why," said she, "does Mr. Staats go up and down stairs with his heavy boots on?" To my reply that she was mistaken about his going out of the room at hours named by her, she declared that she knew his step and had heard the doors open and close. This she continued to hear and insisted that the tramping and squeaking of the boots were louder than ever on the bare floors above her. To convince her of her mistake we went up to the room whence the sound proceeded, and to her astonishment she saw the floor covered with a heavy body Brussels carpet under which was the usual lining. Feeling great satisfaction at convincing my mother of her mistake, matters went on their usual way; and my annoyances became entirely material from the fact that one of the secular papers had given an illustrated account of the home of the Cary sisters. It required a good portion of our time to attend to sight-seers whose curiosity led them to the house. Not only did they ask to see; frequently we were compelled to stand guard over books, small pictures and bric-a-brac which, in some cases parties declared they had recently given and would like to have returned. In fact I was obliged to have a card printed and put up in the library to the effect that, "no books or other articles could be taken away without a written order from the executors." This to protect the servant in my absence, she having assured me she could not deny the books where parties claimed them as their property. No sooner had the curiosity seekers ceased to trespass upon us, when again the tramping, and banging of doors commenced with renewed frequency and vigor. Nor was it now confined alone to my mother's observation, Mr. Staats and myself became watchers, feeling quite sure we could catch the intruder, who with heavy, shambling tread plodded up and down the stairs, opening and closing doors which led to the large drying room at the top of the house; to which apartment there was no way of access, save through the interior, the scuttle being reached by a portable ladder through the store room, which room we never allowed to be unlocked as it contained much of value belonging to the estate. The house has a French roof and it was not approachable from any of the adjoining residences.

Our watching and waiting brought no solution, nor did the strange noises abate, on the contrary our visitors became more frequent guests; voices were heard in different rooms at times when no one could possibly have been near, parts of old hymns were sung—the voice sounding like an old fashioned choir; the words being drawn with a nasal twang were sometimes quite distinct.

"There is a Land of Pure Delight," would as a rule be the favorite. After the first line the tune would go on slightly indistinct, then louder coming in waves until it died away. My mother, Mr. Staats and I kept our secret carefully guarded from the two domestics, who we somehow feared began to notice something wrong, as we had frequently found them whispering together, and one would not retire for the night without the other going up with her. I cannot say I was surprised when the chambermaid came to me one morning, her eyes filled with tears, pale and affrighted. To my question "Are you ill?" she replied "No ma'am, it's not sick I am or frightened, but, Mrs. Staats, I am so sorry you ever came into this house." "Is the work too hard for you? What is it?" "There is something very wrong intirely in this house." She added, turning to leave the room, still crying; my mother passed her, stepping quickly towards me—she asked "What is the matter with Mary?"—that being the name of the girl. "Did that colored man go up to

their room and frighten them? The rascal, I thought he went up stairs." "Mother" said I "what are you talking about? there has been no colored or white man here." "Very likely I don't know a black man when he opens the door and puts his head in my room when my gas is burning." Here again I attempted to convince my mother that it was a mistake or a dream that seemed real. "Not so," said mother, "I was not in bed. I heard him go through the hall and up-stairs; I thought he was looking for Mr. Staats." It was impossible to attempt further explanation as night after night brought the same noises, and the same tramping up and down stairs, Mr. Staats sometimes leaving the door of our bedroom ajar, that he might catch the disturber; all without avail as nothing was ever seen, although our hall was lighted and the gas left burning through the night.

One morning after the usual tramping of the night I found my cook pale and trembling; she came to me to give notice that she should leave when her month was up; "Why do you leave?" I asked, looking at her as composedly as possible; she returned my gaze with a peculiar expression which plainly implied that I knew why she was going! She however did not mean to answer or explain until I insisted upon knowing, when to my great surprise she informed me that she would not live where a "colored naygur" could walk into her room every night and that, too when her door was locked. To argue the matter was of no avail. She declared that she would not remain in the house if I would pay her fifty dollars a month, assuring me at the same time that she had always liked us and regretted to leave, but that the house was all wrong and uncanny, "bad luck" was in it and she was so sorry that we ever "came to it." Mary, the chambermaid, after living six years in our family, also left for the same reason, both protesting that they had seen the "naygur"; he had put his head in the door, meanwhile the door had been locked and barricaded with stand, bureau and chairs; they had prayed and hung up bottles of holy water, from which their room had been generously sprinkled, and kept candles burning; all to no purpose, the black "devil" was there just the same, and how he got in and out was the question, but he did go through or out of the door. So we lost two of the best servants ever in our employ.

After their departure followed a series of trials with servants; out of some dozen or more I secured a bright young Irish girl as chambermaid who could bring with her a cousin "lately landed." She had no city reference, but had been cook at home in a gentleman's family. Wearied with girls with the "best of reference," I gladly welcomed one who had none; so Bridget, the "lately landed cousin," was duly installed in her first kitchen in America. Tidy and good-natured and very pretty in the full possession of health, Bridget gave fair promise of filling the requirements expected at her fair plump hands. Not one of the household had mentioned the noises which still nightly continued, and as yet the new servants had not shown any knowledge of the presence in the attic of our tramper. One evening, after a great noise the night before, I was to have my usual interview with Judge Edmonds. As yet no person outside my family had been told of the noises, knowing that a relation of them would be magnified; it was hoped we should sometime be relieved of the annoyance and avoid publicity. However, finding myself in a state of confusion quite the reverse of conditions usually present when sitting with the Judge, I was perforce obliged to narrate the cause, believing it to exist in the fact of the constant disturbance. The Judge listened attentively remarking at the same time, "My impression is that he is here and will tell his own story if given opportunity. Who are you and what can we do for you?" asked the Judge. Presently my hand began to move and in a slow and erratic manner was written, "I am Sampson Hedges, (or Hodges). I cum wid de Colonel. I was scout for him in de Dismal Swamp. I followed de Colonel heah an I gwine to stay right in dis house until he cum heah agin." The Judge knew, as did I, the Colonel of whom Sampson spoke, but as neither of us had heard him speak of a scout, or Sampson, the only way was to await the

Colonel's coming, as he was at that time a resident of Maryland, just where we did not know.

We told Sampson that he was welcome to remain if he would be a little more quiet and not disturb and frighten the servants; this however he would not promise. "I am doing you a great favor, missus," said he, "if I drive dem Irish tings away. I can find good colored help for you. It will keep me busy pas-de time till de Colonel comes. He will be here mighty soon now." Sampson kept up his nightly rounds, filling his time more industriously than ever, nor was he unsuccessful in his attempt to drive the "Irish tings" out of the house. The first to complain was Bridget, who came to me with no small show of indignation, asking why the boss "tramped about the attic all the night?" "Sure," said she, "I've not slept a blessed wink all night, and it's not the first night, by many. Does he think we are thaves entirely and it's up there watchin' us he is?" I tried to convince her of her mistake, as Mr. Staats had not been out of his room or bed during the night, regretted that she entertained a thought of our regarding them dishonest, etc., etc., told her that the noise she had heard was undoubtedly rats, which were very large in this country. This explanation lasted a short time, but the crisis finally came when a few mornings after my fancied satisfactory explanation, *i. e.* rats, both servants were going to leave, and that at once. They knew who it was that had walked the attic every night; he had entered their room and put his black hands on Bridget's throat and told her he would choke her to death if she staid another night in the house. "Oh, worra, worra," she cried, "that I should cross the ocean to be trated like this."

I saw the poor girl was in a terrible fright, which I tried to calm, asking her to tell me all about it, how the person looked, etc. "Ah," said she, "very dark the likes of a naygur sure." After further questioning I told Bridget that I believed what she was telling me, so by degrees I gained from her a very remarkable history of herself.

She had been a medium at home, had cost her family a deal of money to have the evil spirit exorcised. "Indade," said she, "I was told if I came to America and said my prayers at midnight when half way over the sea they would leave me intirely, but they did not, and I shall have to use all the money that ye are payin' me to go to the Father's beyont in Hoboken." She told me that she had seen her own clothing burnt to ashes, hanging side by side with other garments that were not even scorched. "It is the curse of an old woman that follows me," said she. "I refused to give her some milk from me pail, when she said she was starved with the thirst." Another incident related by Bridget was to this effect: A neighbor at home had told her that she would see him in America in less than three months, who when he was asked if he would be crossing, replied "no, but you will see me all the same." Bridget declared that she saw this man standing in the window of her room; that she went towards him, when he spoke to her telling her he had kept his word. A few days after this occurrence Bridget received a paper from home, in which was a notice of the drowning by accident of the man. If the man had been a young one Bridget might have been dreaming as did Mary, whose lover, Sandy, asked her to weep no more for him, but not so; in her case the spirit was a friend of her father. It was months before I saw Bridget again; her red cheeks gone, her rollicking easy manner departed, she looked at least ten years older, her wages were gone and so were her tormentors, "plaze God," she hoped forever. As the time of leaving the house drew near I made only one other attempt at securing help and that one was with the understanding that she should sleep at her own home. Although freed from the complaints of servants our colored friend was by no means silent; on the contrary he made his wants known to this effect, that there were ladies present in spirit who wanted us to hold "weekly meetings." Strange to say, Mrs. Hallock, without previous knowledge of the manifestations, came to me a day or two after Sampson's request, and informed me that the same request had been made to her.

MARVELOUS SKILL OF THE SNAKE CHARMERS.

Herrmann, the great prestidigitateur, who has been traveling in India, does not think much of the mango trick, but he says that the feats of snake charming which he witnessed were remarkable and defy detection.

When I was at Allahabad [he writes in the San Francisco *Examiner*] a fellow came into my room with nothing on but a breech-clout and said: "Plenty big snake here, sahib; plenty big snake in room."

I told him to go off, that I had seen all his snake tricks and did not want to be bothered, but he insisted upon it that there were plenty of snakes in the room, so I told him to go ahead and call them out if there were any.

He stood up in the middle of the room and began to play on a sort of flute he had with him. Now, mind you, there was no furniture in the room but a cot bed and three or four chairs. He had not played two minutes before I saw the sheet on the bed rise up till it looked like a small tent, and then an enormous cobra crawled out and coiled itself on the floor with its head erect and its tongue darting out in anger. In another instant I saw snakes crawling from all corners of the apartment, and they placed themselves alongside their companion. The fakir, still playing on his flute, led the way to the door and the snakes followed him. He paused at the threshold, and they reared their heads in anger. Just as I was beginning to get nervous another fakir crept up behind them and cut their heads off with a sharp sword which he carried.

Now, I have no other explanation for this trick than that the snakes were trained to wind themselves around the bodies of the men underneath the breech-clout. When they entered my apartment my attention was attracted to the spokesman, not to his companion, and he might have placed the snakes in the room while I was watching the flute-player. This is my only explanation.

I have often been asked if I did not think that hypnotism could offer an explanation of some of the tricks done by Hindoos. Well, I do know that mesmerism, which is really a form of hypnotism, is yet in its infancy, and that the future will show wonderful results in this branch of occultism. It seems incredible, however, that one man should possess the power of hypnotizing two or three hundred people, as there are sometimes around a fakir in India. Hypnotism is a profound subject, and I do not pretend to solve it. I can only add that everything is in favor of the oriental fakir—his surroundings, the condition of the people, who have already put themselves in a state of awe and expectation, which condition could not exist had these self-same fakirs been compelled to appear in one of our brightly illuminated theatres with no opportunity for a score of assistants to aid them in their work.

A MORTAL OFFENSE.

"Haw old is that boy, madam?" asked a street-car conductor of a woman who had not offered to pay fare for a big, fat youth who looked as though he would soon need a shaving outfit, says the *Free Press*.

"How old is he?" snapped the woman in a sharp and offended tone. "He's old enough to 'tend to his own bizness, anyhow, and that's what some folks on this car ain't."

"I guess he's old enough to pay car fare, then, and I'll take five cents, please."

"Oh, you will, will you, smarty? Well, I want you to distinctly understand, sir, that I didn't say he wasn't old enough to pay fare, and I don't propose to sit here and be insulted by any sassy conductor! It wasn't my bizness to yell out the child was past five years old the minute I got into the car, and because I didn't do it I'm to sit here and be called a swindler and an impostor and a person of general bad character, am I? I'll let you know that you are dealing with a lady, sir, and one that don't intend being run over by nobody. I know what my rights are and I know that folks don't have to carry a banner or put a placard on a child saying that 'This child is five years old,' when they get on the horse cars, and they ain't expected to get down on their bended knees and beg and implore conductors to take fares for children past five years old, as you seem to think I ought to have done, but which I didn't do and which I haven't the least idea of doing for you, nor for nobody like you, and I propose taking your number, sir, and making complaint to the company about the way I've been insulted and put upon and made appear like a common thief just because I don't attend to your own bizness for you, and if I should tell my husband of this your life wouldn't be safe a minute—"

She went on like that for ten blocks, without paying the boy's fare, and then, while the poor, dazed conductor was staring at her, she grabbed the boy by the hand and raced out, saying,

"Come on, Claudy; this is our street, and we'll get

off before this miserable conductor heaps any more of his vile abuse upon us. But he'll hear from me through the comp'ny before he's six hours older—sassy, impudent thing that he is!"

Man does not come into his full inheritance at the beginning of his existence. It is a fact of exceeding significance that, at the beginning of embryonic life, our bodies consist of nothing more than a single cell, precisely similar to the minute organisms with which life began upon the earth. It is as if man acknowledged the debt which he owes to these primordial living beings. But it is not only to the primal form of life that he makes this confession of affinity; for, as is well known, the successive stages of embryonic development represent the succession of type forms of animal life as they appeared upon the earth. Thus, man comes into his inheritance by degrees. At the beginning of his existence he possesses the characters of the primal forms of life; a little latter, those of the second life-period—such as belong to the lower animals; still latter, those of the third life-period—such as belong to the higher grade of animals. At a considerable time before birth he has already come into possession of all the animal qualities, and at birth the human physical characters are present. Then follows a more perfect development of the physical characters, and at the same time the acquirement of the higher human characteristics—the power of speech and the mental and moral faculties. Thus, in the unfolding embryo and in the growing child we have recorded in dim but unmistakable characters the history of the life of the earth.—Prof. James H. Stoller, in the *Popular Science Monthly*.

It is a very old observation that a dominant idea is valuable in controlling the human being, says the *Century*, and whether it be in the bearing of pain or in the devotion which leads the Turk to die contentedly before the Russian bullets, belief is a factor that may be turned to great advantage. Indirectly, Christian science may prove an aid to medical science. The intelligent physician of to-day could receive no greater aid in the scientific practice of his profession than to be emancipated by his patients from the obligation invariably to prescribe a drug. When people are willing to employ physicians to order their lives so that they may live in health, the custom which binds the physician to prescribe something for his patient will be unnecessary. As we have become more civilized this state of affairs is gradually coming into place; but there still lingers the expectation that the doctor's visit means drugs. Christian science and faith-cure, more refined than the spiritualistic beliefs which have preceded them, form an interesting study in mental pathology, and mark an advance from the grosser stage of table-tipping and magnetic doctors to a recognition of the fact that among the weapons employed by the scientific physician of to-day an appeal to a determined purpose to overcome pain is worthy of a place beside antiseptics and anodynes and tonics.

Bulwer was a Spiritualist long before Spiritualism became an accepted term, which only began with the Rochester knockings, in 1848. I dined with him when he was living at Craven Cottage on the banks of the Thames. Brougham was one of the party. We were to meet Alexis, then a lad known as a clairvoyant. When the bell rang, Bulwer, accompanied by two or three of his friends, left the room to receive him. In the hall was a card tray. Bulwer took from it a dozen or so of cards and placed them in his pocket. After dinner Alexis went into a trance, Bulwer placed his hand in his pocket and before withdrawing it asked whose card he held; the answer, after a brief pause, was given correctly. The experiment was repeated at least a dozen times—always correctly. Alexis was a French boy who had been but a few days in England. The cards were all those of Englishmen. Clairvoyance was a term that probably most of the guests there heard for the first time.—S. C. Hall.

"He did not wish to know what is the life after death, what the internal man, what heaven and hell, what the Divine is other than dead nature, what Providence is other than the blind fate of nature and chance. He had confirmed himself against these. But because the imaginative power which he possessed in the body still remains, therefore he learns and teaches there how various things can be created, such as birds, mice, cats, also human infants. He does this by a working-up and formation of some mass and then by means of ideas of thoughts, there hence appear such things. For, in other life, thought can represent such things with any one; but it is a something aerial that appears thus, and nothing real. He was shown that all others, by means of imagination and phantasy, can present a similar effect, and this is child's play; but still, he continues, as if stupid, to fashion such things, and new ones, from his mass."—Swedenborg's "*Spiritual Diary*," 4,722.



MY NEW NEIGHBORS.

BY JULIA GRAY BURNET.

Near my vine-clad, open window
I dreamily lingered one day;
Watching the sunshine and shadow
Fast chasing the leaves in their play.

The soft, balmy air of the morning,
Deliciously fragrant and sweet—
Assisted nature's adorning
When the bright and beautiful meet.

The buds and blossoms seemed wooing
Each other with gentle caress;
The breeze whispered low while cooing,
The leaves answered back with a kiss.

I did not intend to harken
To any confession of love;
Nor thought how the vine might darken
The window, beneath and above.

But here, with musical flutter,
A couple came close to my bower;
I heard through the half-open shutter,
A whisper of love and its power.

Their words, I cannot just tell you,—
For that would be wrong, I suppose—
Lovers they were, I assure you—
And everything, "couleur-de-rose."

They spoke of a call on the parson
That morning, with other young friends;
A knot had been tied—to fasten
Them both till the summer time ends.

And then, they spoke of their home-life
In just such a bower as this;
He called her "his love"—"his sweet wife"—
And—I think—he gave her a kiss.

Object—to such neighbors I could not,
When they wanted their home near mine;
If they were happy—who would not
Be pleased with their nest in the vine.

And now they sing at my window,
Their matin and vesper each day;
And flit with the sunshine and shadow
Of the leaf, on the carpet, at play.

—WASHINGTON, D. C.

I wish that every one of you, writes Ella Wheeler Wilcox in the *Ladies' Home Journal*, may try to realize during the new year that you are growing hour by hour, day by day, week by week, month by month and year by year, to be like your thoughts. Whatever you are thinking most about, however secretly, or unknown to those about you, you are becoming in soul. If you are fretting over household matters constantly and worrying over trifles, your thoughts are like little sharp knives scraping away and reducing your souls to half their original size. If you are hiding selfish and jealous thoughts in your breast, they are forming a green mold over your soul which will cause it to wither and decay. If you are entertaining sad, despondent and gloomy thoughts, they are shutting your soul in a box where it is slowly suffocating.

Perhaps you will tell me that your circumstances and surroundings render it impossible for you to do other than to worry, fret and be despondent. I tell you it is not so. Remember that if no one in the world was cheerful save those who had nothing to worry about, there would be no cheerful people. The most cheerful and unselfish woman I ever saw was one who had sorrow and worries enough for a dozen lives. You can change the nature of your thoughts if you are willing to try. No matter if your heart seems weighed down with trouble, say to yourself the first thing in the morning, and over and over during the day, "God, in the original word, meant good. God rules—there is nothing for me to fear." No matter how gloomy you feel, say, "I am cheerful, joyous, contented!" Say it over and over, and all at once you will find new thoughts enlarging your soul and changing your life.

Mrs. Gladstone, whose last milestone on the road of time marked 76, is a notable example of a true helpmate. Her distinguished husband owes much of his success to the solace and comfort of his wife's presence and council. Dickens said somewhere that he owed to his mother his great desire for learning. Despite the pinching poverty by which she was surrounded, she taught her children the great advantages of learning, and taught them the rudiments of English and Latin. Miss Dorothea Dix began her philanthropic work as far back as 1834. She was at the head

of the women nurses during the war. Among the self-made women of our day may be mentioned Sarah Bernhardt, Lucy Larcom, Adelaide Neilson, Charlotte Cushman, Jenny Lind, Maria Mitchell, Minnie Hauk, and many others who have overcome, in many instances, seemingly insurmountable obstacles, and pushed their way to fame.

USEFUL LIVES ENDED HERE.

During the past week the Angel of Death has been unusually busy among representative people who were readers of or contributors to *THE JOURNAL*, having claimed four who were widely known for their useful lives and great services to humanity.

DR. LYMAN C. DRAPER.

Lyman C. Draper, M. A. LL. D., whose serious illness was lately announced in *THE JOURNAL*, passed to the higher life at 9 o'clock on the evening of August 26, from Madison, Wisconsin. In its announcement of his transition *The Wisconsin State Journal*, published at Madison says:

"Friday, August 14, he complained to Dr. C. F. Harrington, the clairvoyant physician, that he was feeling unwell and that gentleman made an examination resulting in the declaration that the patient was threatened with paralysis. The next day, Saturday, there was an affection of the right side and the right arm was partially crippled. He still kept up, however, and was about the house. Sunday the stroke extended up the side to the head and affected the lower jaw and muscles of the throat, so that it was with difficulty that he articulated. He stated that he believed this was his last illness and transacted such business as was necessary to arrange his affairs on this earth satisfactorily. He said he thought he would live until the 27th of the month, however, as he remembered a vision which he had seven years ago in which he was informed that he would die August 27th. He did not catch the year that was given. This is deemed a peculiar coincidence. It lacked a few hours of the 27th of August when the dark-robed messenger summoned him.

"Lyman C. Draper was born at the mouth of Eighteen Mile creek, on the shore of Lake Erie, in the town of Hamburg, Erie county, N. Y., on September 14, 1815. The Drapers of colonial days were loyal sons of freedom-loving pioneers, and Mr. Draper's paternal grandfather, Jonathan Draper, served in the revolutionary war in the main army under Washington. His ancestors on his mother's side were equally loyal, his mother's father being killed in the defense of Buffalo against the British on December 30, 1813. His own father was a gallant soldier, fighting through the war against the right of search, and being twice taken prisoner by the British on the Niagara frontier.

"In the autumn of 1830 Mr. Draper entered the Hudson River Seminary, in Columbia county, N. Y., and after a year took up his residence at Alexander, Genesee county, N. Y. In 1840 Mr. Draper went to Pontotoc, Miss., where he edited a paper for a short time, after a year leaving the printing office for a farm. In 1842 he went to Buffalo, living in turn in Mississippi, at Baltimore and near Philadelphia. In 1852 he came to Madison, having married the widow of his friend and patron, Mr. Remsen.

"In the fall of 1857 Mr. Draper was chosen state superintendent of public instruction, an office which he held three years. He was the father of the school library system. Forty years ago Granville college conferred on Mr. Draper the honorary degree of Master of Arts, and in 1871 the University of Wisconsin that of LL. D. He was either an honorary or corresponding member of every historical society in the United States. When but eighteen

years old, Mr. Draper began historical writing. He made repeated journeys in the interest of his work, and since 1840 these journeys aggregate some 65,000 miles—by public conveyance, on horseback, and on foot—with knapsack and notebook, interviewing the companions and descendants of such men as Dunmore, Andrew Lewis, Clark, Boone, Kenton, Shelby, Sevier, the Campbells, Brady, the Wetzels, Tecumseh, and the famous Joseph Brant, of the Mohawks. In this way he secured an unequaled historical collection of original diaries, maps, notes and manuscripts, filling about 250 manuscript volumes, and covering the whole sweep of the Anglo-American settlement and border warfare of the west from the first fight in the Virginia Valley, in 1742, to the death of Tecumseh at the Thames in 1813. In his search for information Dr. Draper on one journey traveled 800 miles on foot. Once his feet became so sore that he was obliged to crawl for miles on his hands and knees to a settlement. Scores of times his life was in danger by swollen streams, in snagged steamers and from falling trees; but he never faltered in his effort to clear up some obscure point in the life of one of his heroes. One of the most remarkable things in connection with Dr. Draper's active life is that he has written few books. Nearly all his works are still in manuscript form.

"Dr. Draper's greatest labor, aside from his historical research and writing, was performed while secretary of the Wisconsin Historical Society, a position to which he was appointed in 1854, after serving a year on the executive committee. He held the position thirty-three years and was succeeded in 1887 by Reuben G. Thwaites, of *The State Journal* editorial force.

"Twenty years ago Dr. Draper was a deacon in the Baptist church in this city. At about that time he visited Indiana and came back a Spiritualist by reason of manifestations which he said he could not deny. Since then he has adhered to this belief, and that he was honest therein cannot be doubted. He was wont to declare to his intimate friends, especially those who believed as he did, that every day he saw something to more than ever convince him of the correctness of his peculiar faith. Notwithstanding the tenacity with which he adhered to his faith, however, he was neither obtrusive nor bigoted, but treated all men with equal courtesy.

From an extended sketch of the illustrious departed, published in *The Madison Democrat*, we clip the following:

"In 1887 Mr. Draper declined re-election to the position in the Historical Society that he had held so long, and was made honorary secretary, which position he held till the time of his death. For the past four years he lived very quietly, devoting most of his time to literary work and still maintaining an active interest in the society he had done so much to establish. Mr. Draper's first wife died some years ago, and in October, 1889, he was married to Mrs. Hoyt, a former Madison lady, but at the time a resident of Cheyenne, Wyoming. She survives him, though afflicted with an incurable disease. Neither union was followed by children. An adopted daughter died over twenty years ago."

In a double-leaded editorial in the same issue *The Democrat*, under the heading of "A Useful Life," pays a beautiful tribute to the memory of the deceased, as follows:

"The death of Dr. Lyman C. Draper ends a career which posterity will cherish as one of the most useful this state has ever witnessed. Few men have possessed the peculiar genius as a collector that was the marked characteristic of his make-up. The work he performed was a prodigious one. It is embraced in the Wisconsin Historical Society's collections, a magnificent accumulation of the treasures of history,

literature and antiquity surpassed in but few places in this country and known to historians and antiquarians the world over. Its life is his life; its history his. He began his great work in the very infancy of the society and labored zealously and enthusiastically, but with singular unobtrusiveness through a period extending over thirty-three years to effect the splendid achievement for which the people of both commonwealth and country must ever hold him in profound esteem. In character he was sweet and gentle; timid as a young girl. Yet with a vigorous and searching mind which not even the minutest facts of history escaped. His life has been full of well-directed industry, and to its abounding worth a lasting monument has already been erected in the superb and imposing collections of the Wisconsin Historical Society."

The press of Wisconsin and the entire west has heartily and promptly seconded the newspapers of Madison in doing honor to the great usefulness of Dr. Draper's life and in eulogizing his personal character.

The funeral service was conducted by Rev. J. H. Crooker, the Unitarian minister of Madison, whose name is favorably known to our readers through his sermons and contributions published in *THE JOURNAL*. Mr. Crooker eloquently portrayed the labors of Dr. Draper and the sweetness and strength of his character. Neither did the preacher neglect to speak of and accentuate the belief of the departed. This was all the more marked because of the disposition of ministers to refrain from any mention of the fact that the one whose funeral sermon they are preaching was a consistent Spiritualist. But Mr. Crooker is too large and noble a thinker not to have the courage and the disposition to do his duty.

MRS. LIZZIE JONES.

Mrs. Lizzie Jones, wife of Dr. H. K. Jones, of Jacksonville, Illinois, after an illness of some months bade adieu to earthly life last Sunday. Jacksonville has been the heart of the Platonist cult in this country for many years owing to the deep interest of Dr. and Mrs. Jones; and the departure of the accomplished woman will carry sorrow into thousands of homes throughout the world. It was our good fortune to have the personal friendship of Mrs. Jones and the assistance of her cultured mind and wide experience. She was for many years a contributor to *THE JOURNAL* and a most devoted, consistent Spiritualist. A woman of wide culture and extensive travel she brought to her work not only the equipment thereby acquired, but with it a spirit lovely in its simplicity and goodness and an intellect fired with a continual flow of inspiration from the supernal spheres. Constant readers of *THE JOURNAL* will remember we invited answers to a series of questions several years ago and offered four cash premiums for the best answers. The committee awarded Mrs. Jones one of these, but she declined the money and requested us to apply it on her subscription. To the loving husband and relatives of this dear woman *THE JOURNAL* extends the sympathy of friendship, and at the same time emphasizes the certainty of a reunion in that higher life toward which we are all rapidly traveling. This beloved sister was thoroughly familiar with the channels of communion between the spheres and we may be sure she will improve them in the future as in the past.

DR. FRANK L. WADSWORTH.

Those familiar with the personnel of the Spiritualist movement prior to 1867 will remember Frank Wadsworth as a trance medium, clairvoyant and lecturer, and writer of superior ability. Formerly a tailor in the state of Maine he forsook the bench for the rostrum. In 1867 through a

serious of circumstances resulting disastrously to his financial prospects Mr. Wadsworth found himself stranded in Chicago, with discouraging prospects ahead for him in the Spiritualistic field. This was an epoch-making period in his career. He turned his attention to medicine, and assisted by a few philanthropic Spiritualists fitted himself for the profession by a course in Rush Medical College. Graduating with honor, fortune favored him at every turn and he soon acquired a profitable practice and excellent standing in his profession. Last week he departed this life, leaving a family and a large circle of friends to mourn his seemingly untimely end. Dr. Wadsworth had accumulated a generous competence, and at the time of his departure was professor of the theory and practice of medicine in the Woman's Medical College, attending surgeon at St. Joseph's Hospital, and consulting physician of the Fresh Air Sanitarium.

Rev. Thomas H. Skinner of the McCormick Theological Seminary conducted the funeral service. Remarks were made by Dr. C. W. Earle, President of the Woman's Medical College, after which Dr. I. N. Danforth paid a glowing tribute to his arisen friend. The interment was at Rose Hill Cemetery.

EMILY WARD.

To nearly every person of middle age in America the mention of the name of Capt. E. B. Ward will recall memories of one of the most remarkable men of his day; a man whose gigantic enterprises were in his time unsurpassed, and whose devotion to Spiritualism was as widely known as was his business ability. In her field and in a less extensive circle his sister Emily was equally well known. Had she been a man she would have equalled her brother Eber in the business world, and she surpassed him in philanthropic endeavor.

THE JOURNAL has long been a weekly visitor at her home in Detroit, and her niece, Miss Mary Brindle, who has been her companion for many years, is a warm supporter of and welcome contributor to this paper. On August 28th, in her eighty-third year, Emily Ward left this world which she had done so much to make happier and entered upon a life of still greater opportunities. We shall not forestall her long-time friend, Giles B. Stebbins, by any extended remarks, for we know he is eminently qualified to supply THE JOURNAL with a sketch such as only one with his intimate knowledge of the subject can adequately handle. We only venture to reproduce from the columns of a Chicago daily the following special dispatch:

"Famous 'Aunt' Emily Ward died here to-night. For two generations Emily Ward has been a leading figure among Michigan's best known private benefactors. Although unmarried she was truly a mother in Israel. She was also a representative pioneer woman, whose sturdy common sense, depth of purpose, and strength of character have done much in molding thought and action in those communities where her lot was cast. Emily Ward was born March 16, 1809. She first saw the light at Manlius, a hamlet in Onondaga county, N. Y., near Syracuse. Her father, Eber Ward, was a farmer and trader and the son of a Vermont Baptist clergyman. Her mother was the daughter of Capt. Potter, a retired English ship-builder. Emily gained the title of 'Aunt Emily' when but ten years of age, owing to the helpful position she occupied in her father's house. The Wards came to Michigan in 1822, settling in Marine City, and later moving to Detroit, where Emily's brother, Eber Brock Ward, became known as a millionaire vessel owner. Every uncared-for orphan child, every youthful waif without home or friends, found in

'Aunt Emily' a protector, teacher, friend and mother. Her charity was aggressive. Not content with assuming the care of orphans or deserted children when requested to do so, she sought for them. 'Aunt Emily' brought up fourteen children from childhood to maturity. Many others she provided for during periods ranging from a few months to several years. There are half a dozen of her 'boys' whom she reared and launched in life who can now write their checks for sums expressed by seven figures. The list includes a prominent Western railroad manager, two extensive manufacturers, two physicians and one merchant. Don M. Dickinson is proud to be called one of her 'boys.'"



MOUNT PLEASANT PARK CAMP MEETING.

TO THE EDITOR: It is the opinion of some thoughtful persons that this camp is not deteriorating, but making very substantial progress, both in the personnel of its attendance, and the character of its ministrations. This year, Prof. Lockwood, of Wisconsin, is giving a regular course of most valuable scientific lectures. He is an enthusiastic Spiritualist, and most clearly shows how, from the ultimate molecule of substance the correlated energies of the cosmos make gradual ascension until they blossom out in the loftiest manifestations of mental consciousness, in this stage of existence, as well as in the life beyond. And, not only this, but they furnish and illustrate the method by which the two modes of life commune with each other. These lectures are most enthusiastically applauded by the large attendance at the camp. I learn that it is the intention to have a scientific course of lectures a permanent part of the programme at this camp in the future. The president, Prof. Loveland, is a diligent worker in this direction. I learn that the business matters of the camp are in course of most satisfactory adjustment to all parties.

Apropos to Prof. Lockwood's lectures, it may not be amiss to say that Moses Hull was on the grounds at the first of the meeting, seeking for a chance to give a course of lectures. It is rumored that the object was not only to replenish Moses' exchequer, but also to force an issue between himself and Mrs. Lillie. But the management peremptorily refused Hull their platform, and he was compelled to give his lectures in the cottage of "Dr." Dobson. It was understood on the ground that Mrs. Lillie came fully armed for the contest had it been forced upon her. But Moses stole quietly away.

I notice one marked feature at this camp, and that is the total absence of the prominent mediumistic frauds. Since the exclusion of Mrs. E. A. Wells, and the cold shoulder being given to some others, the atmosphere of the park does not seem to be at all congenial to these adventurers. But with such reliable mediums upon the platform as Mrs. Ollie A. Blodgett and others, there is no ground for complaint.

CLINTON, IOWA. AN OBSERVER.

THE PRESBYTERIAN ASSEMBLY IN DETROIT.

TO THE EDITOR: I was so unfortunate (or fortunate) as not to be able to attend more than one meeting of this body. At the convention held here some years since I was much interested in the discussion of doctrines, and if I remember rightly, in a morning of reports. But this year when I went in expecting something either as spicy or as informing, I found it was an evening of reports, and remained listening for a while, but without an equal interest. It may be that we have heard so many of a similar character in women's missionary and other meetings, that they have lost their freshness.

But really I cannot see that the church has grown. That some members of it have there is no doubt. What impressed me or what I particularly noted, was the lack of evidence of moral teaching among the "untutored" Islanders or nations—as given in these reports and the lack of spirituality

on the part of the missionary ministers in dealing with them. The reverence for "the Savior" and for our human nature, the religious feeling that we might expect, did not find expression there. "The Lord Jesus," and "faith in Jesus Christ," were repeated—and without fervor—every few minutes. One can gain a higher religious impulse from a usual sermon of an earnest Unitarian than from hundreds of talks of that character. If they could have presented some utterances of these unenlightened natives that have something in common with our own aspirations and experiences, the hearers might have been able to find readily that which is universal in the race, and which is inbreathed by the Universal Father, and so have concluded that these ministers were reaching them, and that they are of a truly helpful character.

But as it was portrayed, there was nothing spontaneous about it; nothing individual. To me it was painfully forced and external, so long as I remained; while I have heard within the year—in a meeting given wholly to that subject—of the work of two or three sisters in India, in schools, of a most self-sacrificing and loving nature, of real trials on their part, and beautiful successes for the children. But the results grew out of their large and loving hearts, untrammelled to a great extent, and wise through their childlikeness, and I will not forget to say that this was one of the agencies of the church, orthodox Congregational.

One of the Presbyterians that evening, forgetting that "ism" is ever attached to their name, mourned that there are "so many 'isms' in this day," Unitarianism, Universalism, etc., but failed to name Swedenborgianism and Spiritualism. He may have had a nudge from some wiser brother who had seen so many times in our dailies the word Presbyterianism.

Probably Mr. Stuart's sermon on the "revision" of their creed, published in the *Detroit Tribune*, rather troubled him; especially if he remembered the Presbyterians had lost him from their church. This was preached on the first Sunday they were gathered here.

C. A. F. S.

NOTES OF SITTINGS WITH A MEDIUM.

TO THE EDITOR: I send you notes of sittings with a medium, Alfred E. Stanley.

He sits at the table with open eyes—and can see spirits. He can also tell you much that has occurred in your own life. He said to me: "Life has brought many changes to you; I see you first on a farm, a sad separation occurs; soon I see a sudden death, it is your father; then there is a sale, a breaking up, a distribution of the children. Later on you are gathered together again, in a large family in better environments; you are grown up, educated." In short he told me all the good and bad things that had occurred in my life, some of which I had forgotten, but my family remembered them; showing emphatically that in some "Doomsday Book" are recorded our actions. Several spirits then came and by description and story identified themselves. We sat one hour.

June 22d I gave him a picture to read the characteristics and was amused to see how well he saw the traits; then he said, "A man who calls his name Henry is here, he is funny—dances—runs around and talks fast." "What was the manner of his death," I asked. "He went very suddenly in a fit." "Was he insane," "Yes," I asked what caused insanity? "A tumor of the brain; he was glad to be away from his defective body." Then a lady came, put her hand upon my shoulder and said "Mary." Who was she? What was she like? He described my mother and said she was sick a long time. What was the manner of her death? "A bleeding tumor and a stricture, with reflex action producing insanity. Her head was not diseased." Then a spirit with black eyes and hair who said her name was Janet wished to be recognized as my aunt who had promised to communicate if it were possible (which in life she doubted).

June 27th we chatted ten minutes on Spiritualism. Each expressed disgust at the foolish messages of poorly developed mediums, who bounce around, speak Mohawk, or bad English, etc. Then he said, "I see a young man at your side, he is tall, slender and I see the name Fred." "What was the cause of his death?" "His death was sudden and unexpected—he drank, and the medicine that he took to steady himself was the cause of his death." Was he glad that death came? "Yes, it was best; near him stands a lady (whom he described) who is his mother, and another lady bear-

ing a close resemblance to his mother, it is her sister; her name is Susan; also a man, describing a stranger to me. Then he said, "A stout, smoothed-faced man, with bounding steps and bright eyes comes forward, this son is his." I showed him a picture of Uncle Eber. "Yes, that is the man," telling some of his characteristics. Then I gave him John's picture; he placed it by his mother, saying these two were alike. I then handed him a picture of John's wife—"Who is this?" "I do not know," but directly added, "this man's wife." Then we had Uncle Eber, his first wife and several of their children's pictures. He said, "there are two more here." "No, one," said I, forgetting Mary. "Yes, I see two," was his reply. After all the pictures were laid in line I said, "Who are they? A helpless look came in his face and he said, "I do not know!" "Surely! have you never seen this face?" showing him E. B. Ward's. "No," said he. Quickly taking a pencil he wrote "Ward," but my name being Brindle, he could not be certain and said, "Ward is what is written." Then I handed him another picture. "Well," said he, "another sudden death." "How did it happen," I asked? "His gun went off as he carelessly crossed over a log." "Was it suicide?" "No." I handed him two other pictures. "I do not know who they are," he said. "Well, you are tired, do not try to see them now, your time is up."

MARY A. BRINDLE.

DETROIT, MICH.

ATTRACTION.

TO THE EDITOR: We can observe that as soon as the examiner has seen enough through the various modes of spirit communion to form a belief therein, he will readily perceive he or she will get recognitions from spirits showing various shades of intelligence. Some spirits giving opinions with common sense, truth and sincerity; many with malicious vindictive promptings, and in tone much as they had left this material world. Hence it will be perceived that it is one important matter to believe in spirits and quite another to submit to their advice and influence. It should also be early understood that the ever operating laws of attraction and repulsion, both in the mental and material world, are in full force, and therefore it would be folly to expect high-toned morality where sitters at a séance are trifling and immoral—verifying the truth of the adage that "like attracts like."

One instance I will state as illustrative of this fact. At one time the writer was getting a communication from an old friend, a well-known, serious-minded man, and former resident of Brooklyn. There was some expression of levity indulged in by one of our party. Mr. Aldworth, the old gentleman, commenced again:

"My dear friends, keep your thoughts and minds pure and harmonious and the great Spirit of eternal justice will surely reward you all. There are many undeveloped souls here. I pray you to take heed and use no superfluous and worthless language."

"HENRY ALDWORTH."

Shortly after Mr. Aldworth's remarks, we had the following from Bill Poole, who when alive was a notorious rough and terror of New York City:

"My friends, I feel cheap and properly corrected and sorry in making use of such indecent language. I found you in a mischievous spirit and took advantage of it. Forgive me."

WILLIAM POOLE.

My friends and myself have had several communications from this Bill Poole, who lingered one week with a pistol ball in his heart before his death. He seems to be undergoing a marked change for the better. In one message he says that he was not naturally a bad boy, but idle and evil company made him a bad man, and he talks sadly about his neglect of his poor mother and father, and begs the favor of the sitters in an uptown circle here to allow him to come again, saying "it would do them no harm but would do him much good."

The above is an extract from my diary.

DAVID BRUCE.

INDIANAPOLIS, IND.

"The Mansur Hall Association of Spiritualists" have leased Mansur Hall, corner of Washington and Alabama streets, and will hold public meetings every Sunday at 3 and 7:30 p. m.; also circle or séance every Wednesday evening. Mrs. Ada Foye will lecture and give tests on September 6th and 13th, to be followed by other mediums and speakers. All communications should be addressed: Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street, Indianapolis, Ind.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Liberty and Life. Discourses by E. P. Powell, author of "Our Heredity From God." Second edition. Chicago: 175 Dearborn St., Charles H. Kerr & Co. pp. 208.

This work, the sixth number of Unity Library, is composed of sermons on a variety of subjects such as "Life and Death," "What They Are," "A Sound Mind in a Sound Body," "The Doing Creed," "A Substitute for Orthodoxy," "Natural Moral Compensation," etc., in which many truths are presented and theories put forth from the standpoint of theism and evolution. Average sermons are not worth preserving, but Mr. Powell's are so healthy in tone, so sensible and so popular in their manner of treating subjects which in most hands are dry and unattractive, that they make a valuable volume for missionary work among the religiously and spiritually unemancipated class of readers.

Osborne of Arrochar. By Amanda M. Douglass. Boston: Lee & Shepard, pp. 449. Paper, Good Company Series, price, 50 cents.

Apart from the fortunes of Osborne of Arrochar, the all-conquering hero of the story, this volume is a delightful relation of the love stories of a family of poor but pretty girls of varying gifts and characters, who after many mishaps get married at length to most desirable husbands. This is the author's nineteenth novel, but she is a writer who always interests the public, however frequently her stories appear, while the tone of her writings is always morally healthful and the style bright and entertaining.

MAGAZINES.

Rudyard Kipling has a story in the September *Atlantic* entitled "The Disturber of the Traffic," in which an English lighthouse keeper tells of the experience of another lighthouse keeper in a little-known part of the world, who, half-maddened by solitude and a certain curious optical delusion connected with the tides flowing by his light, became to an alarming extent a "Disturber of Traffic." Another short story, "An Innocent Life," is contributed by Lillie B. Chace Wyman. Octave Thanet has a second paper on "Town Life in Arkansas," which will amuse everybody, even the Arkansians. John Burroughs writes on "A Study of Analogy." John Fiske discusses the reasons why early Norse discoverers of America were not its real discoverers. One article, not already mentioned, must not be forgotten, namely, "Speech as a Barrier Between Man and Beast," by E. P. Evans. Researches into the language of animals is at present attracting a good deal of attention; and this able paper on the subject will interest not only the specialist, but the lover of the marvelous.—*The Arena* for September is fully abreast with the advance thought of the times. The well-known English essayist, F. W. H. Meyer, of Cambridge, England; speaks for European thought in a careful paper on psychical work. Kuma Oishi, M. A., of Tokio, Japan, represents Asia in a brilliant paper on the "Extrinsic Significance of Constitutional Government in Japan;" while such able thinkers as Rabbi Solomon Schindler, Rev. George C. Lorimer, Thomas B. Preston, Sylvester Baxter, and the editor represent America. Mr. Flower's paper on "Fashion's Slaves," illustrated by three full-page photogravures and over a score of smaller pictures, giving the prevailing fashions during the past generation, is a strong appeal for dress reform.—The list of contributors to *The Popular Science Monthly* for September contains a number of strong names. The opening article, by Prof. John Fiske, on "The Doctrine of Evolution: its Scope and Influence," cannot fail to give the general reader a better understanding of this great process. There is an essay by Herbert Spencer on "The Limits of State Duties," which embodies a strong argument against attempts by governments to mold artificially the characters of citizens. Dr. Andrew D. White continues his Warfare of Science series, describing the displacement of fetishism by hygiene. Dr. Charles W. Pilgrim, of the Utica Asylum, tells what beneficial results have come from Schools for the Insane. The sun-spot period now nearing its maximum gives occasion for a discussion of the question, "Can We Always Count Upon the Sun?" by Garrett P. Servis.—*The Lyceum Banner* for August contains the first part of an article by the editor on "The Origin and Constitution of

the Children's Progressive Lyceum." J. J. Morse, 80 Needham Road, Kensington, Liverpool, Eng.—The August number of the *Cosmopolitan* opens with a story by Amelia Rives, entitled, "According to St. John," beautifully illustrated by Kate H. Greatorex. Among the other contributions that will interest many readers are "The Woman's Press Club" of New York, with portraits of several leading members; an illustrated article on "Johns Hopkins University," by Daniel Coit Gilman; "Gambling in High Life," by Adam Badeau, and "Social Problems," by Edward Everett Hale. *Cosmopolitan* Publishing Company, Madison Square Bank Building, Fifth ave., Broadway and 25th st., New York.

The September number of *The North American Review* opens with a brilliant reply to Goldwin Smith's paper, entitled "New Light on the Jewish Question," which appeared in *The Review* for August. The author is Isaac Besht Bendavid, who shows himself to be a man of learning and a skilled controversialist. "The Ideal Sunday" is considered by Rev. Charles H. Eaton, who enters a plea for the Sunday opening of art-galleries, museums and music-halls. Clara Morris contributes some entertaining "Reflections of an Actress," showing the attractions of the stage, as well as the severe discipline which stage people have to undergo. Chapter I. of the inside history of the negotiations for the establishment of a naval station by the United States at the Mole St. Nicolas is furnished by the Hon. Frederick Douglass, who has just resigned the post of United States Minister to Haiti. "Is Drunkenness Curable?" is the title of a symposium, the contributors to which are Dr. William A. Hammond, Dr. T. N. Crothers, Dr. Elon N. Carpenter, and Dr. Cyrus Edson.—*The Westminster Review* for August, published by the Leonard Scott Publication Co., New York, opens with a remarkable article on "Federation and Free Trade," in which the author predicts that the nations of the world will be joined in several groups or states according to their economic policies. Theodore Stanton's series on "Abraham Lincoln" is continued in the third instalment, with further chapters to follow. Joseph J. Davies writes appreciatively of "Tennyson's Lincolnshire Farmers;" C. N. Barham has a strong paper on the "Persecution of the Jews in Russia." Under the title of "Complements and Compliments" Mary Steadman Aldis discusses some educational questions. There is an instructive paper on "The Politician as Historian," and the usual full, complete and valuable reviews of "Contemporary Literature."—*The New England Magazine* for September is rather notable on account of the great increase in the number of its illustrations. Although in a different field, and in no sense a rival of the *Cosmopolitan*, the Boston magazine is every month broadening its scope, and paying more attention to its art department than formerly. There is a richly illustrated article called "Summer Days on the North Shore," by Winfield S. Nevins, the well-known journalist and publicist of Salem, Mass. The North Shore probably comprises the grandest coast scenery in Massachusetts. An article that will be widely read is one on "Edward Burgess and His Work," by A. G. McVey, the yachting editor of the Boston *Herald*.

The opening article in the *English Illustrated Magazine* for August is one on George Wilson, by John Todhunter. Wilson is known to a small circle as a painter of rare gifts, who died in his forty-second year, leaving behind him a considerable amount of excellent work. The article contains illustrations after pictures by the painter. "Dickens and Punch" by F. G. Kitton, with illustrations from the collection of Mr. Punch, is a very entertaining paper. F. Marion Crawford contributes a story entitled "The Witch of Prague," and Rev. S. Singer has an illustrated article on "The Russo-Jewish Immigrant." An excellent number.—*The Christian Metaphysician* for July and August has for the leading article "Keep the Soul From Trouble," by Mary Robbins Mead. A number of other articles including the editorial are thoughtful and suggestive.

President Seth Low, of Columbia College and ex-mayor of Brooklyn, contributes a paper to the September *Century* on "The Government of Cities in the United States," in which he considers what a city government ought to undertake to do, and what form of organization is best for its purpose. George Kennan, in an article on "A Winter Journey Through Siberia," describes a part of his return journey from Irkutsk, the capital of Eastern Siberia, after his famous investigation of the convict system as Mr. Kennan was carrying

a great mass of documents, letters and politically incendiary material on this trip, and as he believed himself to be an object of considerable suspicion to the police, the journey was by no means devoid of exciting incident. Prof. S. P. Langley considers "The Possibility of Mechanical Flight." The October number is to contain a second paper on the same subject by Hiram S. Maxim, who for the past two years has been experimenting in England with an apparatus for aerial navigation, which he will describe, with numerous diagrams, in his *Century* article. Mr. Maxim's experiments have been so successful that he is very confident as to the ultimate result.—These important problems are discussed in the September number of the *Forum*: "The Ideal American School for Boys," by Rev. Dr. Coit, headmaster of the famous St. Paul's School for Boys, at Concord, N. H.; "The Value of Technological Education," by Prof. H. W. Tyler, of the Massachusetts Institute of Technology, and "The Opportunity of Making a New University Unhindered by Traditions," by Prof. Jordan, of the new Leland Stanford, Jr., University, Cal. Mrs. Alice Freeman Palmer, formerly President of Wellesley College, herself a graduate of the University of Michigan, reviews the experiments that have been made in "co-educational" institutions, in the higher colleges for women, and in the Women's Annexes to Universities. Miss Porter, Principal of "The Elms" School for Girls, at Springfield, Mass., writes of the "Physical Hindrances to Teaching Rich Girls." This group of *Forum* articles is the result of an inquiry made some time ago by the editor of a large number of our leading teachers as to what the real problems of education are, and as to who could best throw light on them.

Messrs. S. C. Griggs & Co., announce for early publication "A Study of Greek Philosophy," by Ellen M. Mitchell, with an introduction by W. R. Alger. The author endeavors to explain what is meant by philosophy, and gives a concise and interesting exposition, discussing the character and source of the Greek philosophy, showing whence came the beginnings of Greek religion and culture. The earlier schools of thought, including the Pythagorean, the Eleatic, the Atomistic and others leading up to the great school of the Sophists, receive critical treatment; short biographical sketches of their principal exponents being given. The chapters on Socrates and the Socratic philosophy are unusually full and interesting, the life, character, and fate of the great philosopher being most eloquently told. The Platonic and Aristotelean philosophies are amply explained, and the author's comments are particularly valuable and suggestive. In the words of the author, "Greek philosophy deals not with the past but with the present. It is the seeking and the finding amid finite error and imperfection, of the Infinite. To nourish the spirit of our time with the fruits of the friendly Hellenic spirit is one of the most beautiful and grateful problems of the science of history." The style of the author is flowing, yet clear and concise, and her work evinces great enthusiasm tempered by reason and rare judgment.

EDUCATIONAL.

UNIVERSITY OF ILLINOIS.

Courses in Agriculture; Engineering, Mechanical, Civil, Mining and Electrical; Architecture; Chemistry; Natural History; English and Science; Latin and Science; Ancient Languages; Philosophy and Pedagogy; Military Science; Art and Design; Rhetoric and Oratory; Preparatory course of one year. Women admitted. Address Regent of University, Champaign, Ill.

OREGON FRUIT LANDS in the heart of the famous Willamette Valley. Best all-round fruit country in America. No irrigation. Very healthy. Send 10 cts. in stamps for full particulars to GEO. M. MILLER, Eugene, Ore.

SEND TO **LORD & THOMAS** FOR **WOOD AND PHOTO ENGRAVING** SEND DRAWING OR PHOTO FOR ESTIMATE Write for Circulars 45 E 49th STREET CHICAGO

Upward Steps
OF
Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC
HISTORIC.

GROWTH OF REFORMS—ANTI-SLAVERY, ETC.
—THE WORLD'S HELPERS AND LIGHT-BRINGERS—SPIRITUALISM—PSYCHIC RESEARCH—RELIGIOUS OUTLOOK—COMING REFORMS.

—BY—

GILES B. STEBBINS,

Editor and Compiler of "Chapters from the Bible the Ages," and "Poems of the Life Beyond";
Author of "After Dogmatic Theology, What?" etc., etc.

CONTENTS.

Dedicatory Introduction.
CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Educ.
CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.
CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker.
CHAPTER IV.—Anti-Slavery; Garrison; "The Pleas of Conventions;" Personal Incidents H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Ela; Josephine L. Griffin.
CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Fricellia Cadwallader; Lucretia Mott; McClintock; J. T. Hopper; Thomas Garrett; Richard Glazier; Progressive Friends Meetings.
CHAPTER VI.—The World's Helpers and Light Bringers; John D. Zimmerman; W. S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Religion of the Body;" Jugol Arinori Mori; Peary Chand Mittra; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.
CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing; Spirits Described; Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Illumination; Mind Inductive Science.
CHAPTER VIII.—Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired experiences; George Elliot; Helen Hunt Jackson; Prof. Stowe; Mrs. H. B. Stowe; Savonarola; Rev. H. W. Bellows; Dinah Mulock Craik; A Simple Michigan Maiden; Lizzie Dotson; Reading German Philosophy; Record of an Hour's Experience.
CHAPTER IX.—Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Pulpit; Rev. Horace Bushnell's "Deep Matters;" Radicalism; Ethical Culture; Liberal Christianity; A Needed Leaven; Two Paths; Future Religion; Coming Reforms; Conclusion.
Price, cloth bound, \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

LIGHT ON THE PATH.

With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover, 25 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

By MRS. E. B. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."

Pamphlet, 101 pp. Price 25 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

SCIENTIFIC RELIGION;

OR,

HIGHER POSSIBILITIES OF LIFE AND PRACTICE THROUGH THE OPERATION OF NATURAL FORCES.

BY LAWRENCE OLIPHANT.

With an Appendix by a Clergyman of the Church of England.

This celebrated work may be read with profit by thinkers and students.
Price, \$2.50; postage, 16 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE QUEEN'S ROBE.

By L. B. HEWES.

It hung in the darkened closet,
Secure from the sunlight's ray,
And all its beauty seemed sombre
Thus hid from the light away.
But a maiden stepped to the portal,
And flung it in haste aside,
And out in the flush of the sunlight,
She lifted the robe of pride.
A robe for a fair queen fashioned,
Through sombre its folds of gray,
Though shaded, and softened to blackness,
Shut in, from the sunlight's ray.
"The queen hath called for her treasure,
Shake out then, each sombre fold!"
And lo! in the blaze of the sunlight,
The garment was shot with gold!
The thread of the golden tissue,
The thread of the sombre gray,
Together appeared in the fabric,
When held to the sunlight's ray!
Oh, lives in their sombre quiet!
Shut in from the sunlight's ray,
The world seeth not your warp of gold,
Nor careth for softened gray.
For all in the darkness hidden
So sombre is every fold,
Though it needs but a touch of the sunlight
To flash to the eye, its gold!
Oh, bring them forth to the sunlight,
But they world says smiling "Nay,"
And passes by, to leave them,
Secure from the sunlight's ray.
But the Queen will call for her treasures,
And the hand maid must needs obey,
When, forth to the glowing sunlight,
The tissues of gold and gray!

Harvest Excursions.

"Reduced Rates to the South, Southeast, West and North West." August 25th, September 15th and 20th, the Chicago and Eastern Illinois Railroad will sell Round Trip Harvest Excursion Tickets to points in the South, South East, West and South West, at greatly reduced rates. For particulars inquire of Ticket Agent.

Two Harvest Excursions.

The Burlington route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25 and September 20, Harvest Excursion Tickets at low rates to principal cities and points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C., B. & Q. ticket agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago, Ill.

Farming That Pays.

Many Eastern farmers are at a loss to understand why farming is not so profitable to them as it was to their fathers. The reason is that in the present generation the enormous products of the fertile lands of the West have established prices in every important market of the world. The New England agriculturist cultivates a small acreage, too often of rocky and exhausted soil. His Western rival tills broad lands of inexhaustible richness.

This year's wheat crop of Kansas alone would fill 180,000 cars containing 333 bushels each, and these would make a train 1,200 miles long. What an instructive lesson should that train of cars convey! Moving at the rate of ordinary industrial processions it would consume 25 days of 24 hours each in passing a given point! It would reach five times from Boston to New York, and across the entire length of Massachusetts would stand eight rows deep!

But the Eastern farmer should view for himself the shocks of wheat, and the corn and vegetables, and fruits ripening now in vast quantities upon these wonderful prairie and valley farms, and Harvest Excursions were inaugurated to enable him to do so at nominal cost. This year the dates for these excursions are Aug. 25th and Sept. 15th and 20th. Greatly reduced rates may be obtained at Chicago and along the Atchison, Topeka and Santa Fe R.R. to Missouri, Kansas, Colorado, Oklahoma, Indian Territory and New Mexico, the Garden-Belt of the West. For further information apply to Jno. J. Byrne, 621 Rialto Bldg., Chicago, or Geo. T. Nicholson, Gen. Passenger Agent, Topeka, Kan.

Harvest Excursions.

On August 25th and September 20th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle

Two Genuine Harvest Excursions

will be run from Chicago, Milwaukee and other points on the lines of the Chicago, Milwaukee & St. Paul Railway, to points in Western Minnesota, Northwestern Iowa, South and North Dakota, Nebraska, Kansas, Colorado, Utah, Wyoming and Montana, at cheap excursion rates on August 25 and September 20, 1891.

For further particulars apply to the nearest coupon ticket agent, or address F. A. Miller, Asst Gen'l Pass. Agent, 200 Clark street, Chicago, Ill.

P. S.—It will do your heart good to see the magnificent crops in Southern Dakota. They are simply immense.

HARVEST EXCURSIONS.

Greatly Reduced Rates via Illinois Central.

August 25th and September 20th.

On the above dates the Illinois Central Railroad will sell harvest excursion tickets at very low rates to all points on its lines west of and including Iowa Falls, Ia., to Sioux City, Sioux Falls and points beyond; also to points on its line south of Cairo (excepting New Orleans), to points on the Mobile & Ohio R. R. (excepting Mobile), and to points beyond in Southwestern Louisiana on the Southern Pacific and to points in Arkansas and Texas; also from all points on its lines north of Cairo to all agricultural districts in the West, Northwest, South and Southwest. Tickets good to return for thirty days. For rates and full information call on any ticket agent of the Illinois Central Railroad or connecting lines, or address J. F. Merry, A. G. P. A., Manchester, Ia., or F. B. Bowes, 194 Clark st., Chicago, Ill.

A. H. HANSON, G. P. A., CHICAGO, ILL.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50

John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

Poems of the Life Beyond and Within.

Voices from many lands and centuries saying, "Man thou shalt never die."

EDITED AND COMPILED BY G. B. STEBBINS.

"It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—SYRACUSE STANDARD.

"Clear type and tinted paper make it setting for its rich contents."—ROCHESTER UNION.

"The world will thank Mr. Stebbins for his work long after he is gone."—JAMES G. Clark, SINGER AND POET.

Price, \$1.50, mailed free of postage.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES.

"One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR.

Price, 10 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE BIOGEN SERIES

Consists of concise Essays on Living Questions of the day or of historical research in Religion, Science, and Philosophy, prepared by writers of the most eminent ability. Under the editorial direction of Dr. Elliott Coues.

NO. 1. "BIOGEN." A Speculation on the Origin and Nature of Life. By Dr. Coues. Now in its Sixth Edition.

NO. 2. "THE DEMON OF DARWIN." By the author of "Biogen." Now in its Third Edition.

NO. 3. "A BUDDHIST CATECHISM." By H. S. Olcott. With Notes by Elliott Coues. Third American Edition.

NO. 4. "CAN MATTER THINK?" By an Occultist. With Introduction and Appendix by Elliott Coues. A New Edition.

NO. 5. "KUTHUMI." The True and Complete Economy of Human Life. A new Edition. Rewritten and Prefaced by Elliott Coues.

NO. 6. "A WOMAN IN THE CASE." By Professor Coues. Washington, 1887. Second Edition. Now first added to the Biogen Series, with a new Introduction by Elisabeth Cavazza.

Price, 50 cents each.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

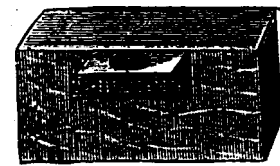
PENSIONS OLD CLAIMS

Settled Under NEW LAW Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D.C.



Our High Grade List and Baratta Book sent to any address on receipt of a 2-c stamp
LORD & THOMAS,
NEWSPAPER ADVERTISING
45 RANDOLPH STREET,
CHICAGO.

Latest Novelty Out

THE NEW AND WONDERFUL
MAGICAL TRICK BANK.

A handsome dove-tailed box with small drawer on top. You pull out the drawer, ask some one to put penny, nickel or dime in slot, push drawer in and then pull it out quick when money has disappeared and no way of getting it out. Secret only known to owner of bank. Fun, pleasure and profit combined.

Price 15c by Mail Postpaid.

\$1.00 per dozen to the trade. Every dealer should have them in stock. Agents can make \$5 to \$10 a day selling this bank. Address all orders to

PRAIRIE CITY NOVELTY CO., 45 Randolph Street, CHICAGO, ILL.

GUIDE-POSTS ON IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a breeze among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."

Price 25 cents.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

DEATH, IN THE LIGHT OF The Harmonial Philosophy.

BY MARY F. DAVIS.

A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rare faithfulness the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.

Price, 15 cents. Eight copies for \$1. Cloth bound, 30 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

LOGIC TAUGHT BY LOVE.

—BY— MARY BOOLE.

Part of the object of this book is to call attention to the fact that our life is being disorganized by the monotony of our methods of teaching.

Price, \$1.00.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchanging, ble and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter, and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds of their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

Price, \$1.00, postage 10 cents.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.



Just published, 12 Articles on Profitable Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and Profit.

Tells how she cleared \$449 on 100 Light Brahma in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she

CLEAR \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price \$3.00. Stamps taken. Address DANIEL AMES ROSE, 45 Randolph St., Chicago.

IMPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times.

CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Chaldean's seers are good." The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Psammeticus Prophecies regarding Cyrus. The "Golden Star" of Persia.

CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Lao-tse and Confucius. Present corruption of the Chinese. CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between the world and world three thousand years ago. The Delphian Oracle. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS

CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.

CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.

CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Madeleine Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.

CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Mark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier.

CHAPTER V. THE SPIRITUALISM OF THE WALDEN AND CAMBRIDGE. The Israel of the Alps. Ten centuries of Persecution. Calvin's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Cevennois War.

CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan. Fox and Wesley.

CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Revelations of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seeress of Prevorst.

Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY.

CHAPTER II. DELUSIONS. American false prophets. Two ex-reverends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.

CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for signs and omens. Chemical processes for the manufacture of spirits. A magician wanted.

CHAPTER IV. Mental diseases little understood.

CHAPTER V. "PEOPLE FROM THE OTHER WORLD."

A pseudo investigator. Gropings in the dark. The spirit whose name was Yusuf. Strange logic and strange theories.

CHAPTER VI. SKEPTICS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethiopians.

CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palace of Jupiter. Re-incarnate literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.

CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Sergeant Cox. The concealment of "spirit-drapery." Rope tying and handclaws. Narrative of exposed impostors. Various modes of fraud.

CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters.

CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.

CHAPTER XI. "OUR FATHER."

CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published a \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago.

Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

8vo., 412 pages. Price, \$2.00.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

OLD THINGS ARE BEST.

Old things are best. We wander
So strangely and so lonely
From here to that world yonder,
Why not grow fond and fonder?
In tried affections only?

Old friends are best. Their faces
Each year seem dearer, dearer,
And glow with new-found graces;
Then, ah! These vacant places
But bring the living nearer.

Old homes are best. The laughter
That tells of childhood's pleasures
Beneath the ancient rafters,
Surpasses all that's after
And all of manhood's treasures.

Old love is best. Its sweetness
Makes pleasant sorrow's chalice,
And spite of time's dread fleetness
It gains in calm completeness
And laughs at Age's malice.

Old faith is best the teaching
Of heart enshrined mothers.
What profits subtle preaching,
Or blind and eager reaching
For doubt that mocks and smothers?

Old ways are the best; the gladness
Of simpler lives and fitter.
Ere wealth had come with madness,
Or folly left its sadness,
And sin its lessons bitter.

Old things are best. The glimmer
Of age forbids new choices.
Oh, as mine eyes grow dimmer,
Faintly across the shimmer
Waft me the old, sweet voices.

—GEORGE HORTON, IN CHICAGO HERALD.

A STATEMENT.

"Who wrote the plays of Avon's bard?"
Iconoclasts now loudly cry,
I cannot say; but 'tis not hard
For me suspicion to discard;
For I can prove an alibi.

"Who wrote the Junius letters, eh?"
Come tell us that!" they cry with scorn,
You'll have to turn some other way,
It wasn't I—you're all astray—
For they were read ere I was born.

"Bread Winners?" Well, of course—you know—
Ahem! I think—ah—well, you see,
Your question's really such a blow,
I'm agitated quite. What? Poh!
Why, certainly it wasn't me.

"Who wrote those lines?" You've got me there;
As school boys say, you've got me cold.
I can't deny these verses rare
Were written by—pray do not stare—
My little son, who's six months old.

—JOHN KENDRICK BANGS IN HARPER'S MAGAZINE.

The Salem Seer

Reminiscences of
Charles H. Foster,
THE FAMOUS MEDIUM.

BY
GEORGE C. BARTLETT.

The writer of this book was associated with Mr. Foster for some years and took every advantage of testing his peculiar gifts. Urged by many who were knowing to this Mr. Bartlett finally consented, and the result is a plain statement of facts and descriptions of many seances held in all parts of the world, which he hopes may be of service to investigators and a stimulus to practical and scientific researchers.

Rev. S. C. Beane (Unitarian), in a letter written at the time of Mr. Foster's obsequies and read by Rev. George S. Hosmer, who conducted the services, has this passage: "Whatever one's theory might be, in his presence the reality of a future life seemed to possess and command even the habitually indifferent. To thousands of thoughtful men and women on both sides of the Atlantic, he has been a voice from the eternal world."

Bound in cloth, and illustrated with a picture of Mr. Foster. Price, \$1. Address
Jno. C. Bundy, Drawer 134, Chicago, Ill.

UNITY a weekly
journal of
Freedom, Fellowship and
Character in Religion.

Eight four-column pages, well printed. A liberal sermon every week, with live articles on current topics. One dollar a year.
Ten weeks on trial for ten cents in stamps.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

SCROFULA

eczema,
tetter, boils,
ulcers, sores,
rheumatism, and
catarrh, cured
by taking

AYER'S
Sarsaparilla

It
purifies,
vitalizes, invigorates,
and enriches
the blood.

Has Cured Others
will cure you. *

For Old and Young.

Tutt's Liver Pills act as kindly on the child, the delicate female or infirm old age, as upon the vigorous man.

Tutt's Pills

give tone to the weak stomach, bowels, kidneys and bladder. To these organs their strengthening qualities are wonderful, causing them to perform their functions as in youth.

Sold Everywhere.

Office, 39 & 41 Park Place, N. Y.



PERFECT COFFEE MAKER.

A new invention for making Coffee or Tea better than any thing now in use. Saves 1/4 of the Coffee. Can be used with any Coffee or Tea Pot. If you like a fine cup of coffee this article is just what you need. Sent by mail upon receipt of 25 cts. Agents wanted.
PRAIRIE CITY NOVELTY CO.,
45 Randolph St., CHICAGO, ILL.

THE WAR IN HEAVEN.

BY DANIEL LOTT

This is founded upon Revelations 12: 7-9 and will be found interesting. Price, 10 cents.
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago

RULES AND ADVICE

For Those Desiring to

FORM CIRCLES.

Where through developed media, they may commune with spirit friends. Also a Declaration of Principles and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE GREAT
SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.

Buy the NEGATIVES for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Do You Want the Earth?

NEELEY'S REVERSIBLE

U. S. Map and History of American Politics

NEELEY'S DOUBLE MAP CONTAINS

Rand McNally & Co.'s Latest Railroad Town and County Map of the U. S. in Colors, and is 3 feet 10 inches by 5 feet 6 inches—Corrected to Date. Price of this Map Alone is \$5.00.

AND ON THE OTHER SIDE:

The Political Map, 3 feet 10 inches by 5 feet 6 inches, which alone sells for \$5.00.
A Diagram Showing all of the Political Parties. 11x8 1/2
A Diagram Showing all the Presidents and Cabinets. 5x6 1/2
A Diagram Showing the Political Complexion of each Congress. 2x6 1/2
A Diagram Showing the Creeds of the World. 13x10.
A Diagram Showing the Standing Armies of each Nation. 13x10.

A Diagram Showing the Naval Tonnage of each Nation. 13x10.
A Complete Map of the World. 13x20.
A Map of Central America. 10x13.
A Map of Alaska. 10x13.
A Map of South Africa. 10x13.
A Map of Upper Nubia and Habesh or Abyssinia. 10x1.
A Map of Persia, Afghanistan and Beloochistan. 10x13.
A Complete Map of the Solar system—best ever made. 13x10.

PICTURES OF ALL THE PRESIDENTS
FROM WASHINGTON TO HARRISON.

IT ALSO GIVES IN BRIEF:

The History of the U. S. Government by Congress.
The History of the U. S. by Administrations.
An Analysis of the Federal Government.

Issues of all Political Parties.
The History of all Political Parties Which Have Existed in This Country.

THE COMPLETE REVERSIBLE MAP

Is printed on both sides, is 3 feet 10 inches by 5 feet 6 inches, and is mounted on rollers top and bottom, with tape on sides, and is the largest ever made.

These Two Maps Bought Separately Would Cost
TEN DOLLARS.

OUR GREAT OFFER:
On Receipt of \$1.50

We will send THE WEEKLY TIMES for one year and the above-described map.

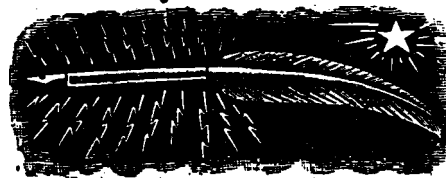
ARE YOU READING THE DAILY
CHICAGO TIMES,

The Greatest Democratic Paper in America? If not, why?

On receipt of \$2.50 w will send you THE DAILY AND SUNDAY TIMES for three months and the above map.

We will send this great Map for ONE DOLLAR to our present subscribers PREPAID BY EXPRESS, and guarantee satisfaction and safe delivery or MONEY REFUNDED. We can mail the map, but it is much safer by express. I ensure to name your postoffice and express office. We will supply the map at this rate only so long as our supply shall last. Each subscriber is entitled to as many maps as he wants at \$1.00 each. Order at once.

Address THE TIMES, Chicago, Ill.

Everybody Should Have One of the New
Magnetic Penholders.

It is made of nickel, steel and celluloid, and for strength, lightness, beauty and health induction, cannot be equalled in the world. It prevents WRITER'S CRAMP AND PARALYSIS.

PRICE, 25c.

For Sale by all Dealers in Stationery.

If your dealer does not keep it send 25c in stamps to us, and we will send you one by return mail.

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Sole Agents.

THE JOURNAL BINDER
Is only 75 cents to Subscribers

A VALUABLE LIST OF BOOKS FOR SALE AT THIS OFFICE.

The best works by the most popular writers are embraced in this list, and now is the time to order. Where science is sought for, what is better than the works of William Denton? The Soul of Things, Our Planet, Is Darwin Right? and Radical Discourses.

The Light of Egypt, or The Science of the Soul and the Stars. This work has a definite purpose, namely, to explain the true Spiritual connection between God and Man, and the Soul and the Stars.

A new edition of Psychometry by Prof. J. Rodas Buchanan, and The New Education by the same author.

In the line of poetry are Lizzie Doten's Poems of Progress and Poems Inner Life, Barlow's Voices, and Immortality Inherent in Nature. Angel Whisperings for the Searchers after Truth, by Hattie J. Ray. Consolation by A. P. Miller. Radical Rhymes by William Denton, and Poems from the Life Beyond and Within compiled by Giles B. Stebbins.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer.

The Records of a Ministering Angel by Mary Clark.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for one of her latest works Between the Gates, a continuation of her delicate style.

Heaven Revised, a narrative of personal experiences after the change called Death by Mrs. E. B. Duffey.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit world.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

The Way, The Truth and the Life, a hand-book of Christian Theosophy; Healing and Psychic culture, a new education, based upon the idea and method of the Christ by J. H. Dewey, M.D. Also The Pathway of the Spirit. A guide to Inspiration, Illumination and Divine Realization on Earth.

From over the Border, or Light on the Normal Life of man by Benj. G. Smith.

Transcendental Physics, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

Scientific Religion by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

Lights and Shadows of Spiritualism by D. D. Home. This work was originally published in England in 1877, and was in advance of its time. Events of the past few years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

The Pioneers of the Spiritual Reformation, being the life and work of Dr. Justinus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions by Countess Caithness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, post-paid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry, \$2.16; The New Education \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The complete works of A. J. Davis, \$30.00; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Deleuze, \$2.15; Diegesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems,

\$1.60; Heroines of Free Thought, \$1.75; Pioneers of the Spiritual Reformation, \$2.65; Nature's Divine Revelations, \$3.75; Transcendental Physics, 75 cents; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Stories for Our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols., \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way, the Truth and the Life, \$2.00; The Pathway of the Spirit, cloth, \$1.25, paper, 75 cents; D. D. Home, His Life and Mission, plain, \$2.00, gilt, \$2.25; Lights and Shadows of Spiritualism, \$2.00; Unanswerable Logic, \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holyrood, \$1.60; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirits Book, Kardec, \$1.60; Beyond the Gates, \$1.35; Between the Gates, \$1.35; The Light of Egypt, \$3.00; Angel Whisperings, plain, \$1.50, gilt, \$2.00; Heaven Revised, 25 cents; From over the Border, \$1.00; Scientific Religion, \$2.50; Is Darwin Right? \$1.05; Radical Rhymes, \$1.30; Consolation, and other Poems, \$1.00; Poems from the Life Beyond and Within, \$1.60; Logic Taught by Love, \$1.00; Light on the Path, cloth, 40 cents, paper, 25 cents; Book on Mediums, Kardec, \$1.60.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.
Pamphlet form, price 10 cents.
For sale, wholesale and retail by JNO. C. BUNDY Chicago

BOOKS.

SPIRITUALISM.

Psychical Phenomena,
Free Thought and Science.

The crowded condition of the JOURNAL's advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a

CATALOGUE AND PRICE LIST

upon application.
JNO. C. BUNDY, Chicago, Ill.

THE PIONEERS

OF THE

SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

Cloth bound, 325 pp. Price, \$2.00; postage, 15 cents
For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

STARTLING FACTS

IN

MODERN SPIRITUALISM,

BEING A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

BY

N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 600 pages; it is printed on fine calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says:

"With these avowals of its teachings the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

Price, \$2.25.
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

ETHICAL RELIGION.

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.

Ethical Religion; The Ideal Element in Morality; What is a Moral Action? Is there a Higher Law? Is there anything Absolute about Morality? Darwinism in Ethics; The Social Ideal; The Rights of Labor; Personal Morality; On some Features of the Ethics of Jesus; Does the Ethics of Jesus satisfy the Needs of our Time? Good Friday from a Modern Standpoint; The Success and Failure of Protestantism; Why Unitarianism Fails to Satisfy; The Basis of the Ethical Movement; The Supremacy of Ethics; The True Basis of Religious Union.

OPINIONS.

W. D. HOWELL'S, in *Harper's Monthly*: "Where it deals with civic, social, personal duty, Mr. Salter's book is convincing and inspiring."

Nation: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest."

Congregationalist: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly destitute of finding the truth, and so free from any intentional irreverence that conservative Evangelical believers hardly will object to his spirit."

THE RELIGIO-PHILOSOPHICAL JOURNAL: "A few of the lectures give to the theoretical side of important problems careful consideration and deep thought, while they all present the author's views, though sometimes fragmentarily, in a scholarly and attractive manner. Mr. Salter's philosophic and religious position is evidently agnostic, with a strong leaning toward theism and immortality of the soul, at least for a morally select portion of humanity. In his conception of Spiritualism is prominent those aspects of it which offend his refined taste, and it is not strange therefore that he fails to appreciate the system of thought as understood and expounded by its representative thinkers. When Mr. Salter comes to understand Spiritualism through study and investigation, instead of, as now, chiefly through the interpretation of its opposing critics, he will find to his astonishment, may be, that its ethics and his are nearly identical."

Cloth, 332 pages. Price, \$1.50.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE Watseka Wonder!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF
MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

This well attested account of spirit presence created a wide-spread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.

To those familiar with the marvellous story, it is

NO WONDER

the interest continues, for in it no indubitable testimony may be learned how a young girl was

SAVED FROM THE MAD HOUSE,

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respects, all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As

A MISSIONARY DOCUMENT.

for general distribution, it is UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Venum, one from Harper's Magazine for May, 1880, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Venum, but is nevertheless a valuable addition. The two narratives make a

SIXTY-PAGE PAMPHLET.

Price, 15 cents per copy.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE LIGHT OF EGYPT,

OR

The Science of The Soul and The Stars.

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove a real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. . . . It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension of any cultivated scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint this is a remarkable production. . . . The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an occult work but not a Theosophical one. . . . It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—Kansas Herald.

"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—San Francisco Chronicle.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminate and extra heavy cloth binding. Price, \$3.00.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO.

Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years.

BY MORRELL THEOBALD, F. C. A.,
Of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in America.

The book is a large 12mo. of 310 pages, handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. Price, \$1.50—a very low figure.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

Maria M. King's PAMPHLETS

Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship.

These pamphlets have been published and sold separately for several years and are now bound together in a convenient form.

Price, \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Signs of the Times

From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

—BY—
PROF. ELLIOTT COUES, M. D.,
Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

CONTENTS.

The Woman Question. The Neros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing indispensable. The Spiritualistic or the Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science. The Broken Theory. The Astral Body. The Better Way. Natural Magic. The Outlook. And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cents. One Hundred Copies, \$10. Fifty copies, \$6; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

—BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to humanity."
This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.
"It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God idea in history. The closing chapter on Intuition, gives some remarkable facts."—*Detroit Post and Tribune*.
12mo, cloth, 144 pages. Price 50 cents; postage, cents.

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.
"It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers showing what chattel slavery actually was."—*New York Tribune*.
Price, cloth, 50 cents; paper, 25 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

—BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., 372 pages. Price, \$1.50; postage 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

OUR FLAG, OR THE EVOLUTION OF The Stars and Stripes;

—BY—

ROBERT ALLEN CAMPBELL,
Compiler of the first Atlas of Indiana, author of "The Rebellion Record," etc.
This work as a history of the "Stars and Stripes," gives the facts that are recorded in official documents, the Histories of the Country and the Cyclopedias so succinctly and interestingly arranged that the whole story is told in a moderate volume.

The symbolic meanings of the colors and the designs of the "Star Spangled Banner" are beautifully brought out and embellished with 29 illustrations—three of them in colors showing Foreign, Colonial and United States ensigns.

Price, \$1.00, postpaid.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SOUL.

—BY ALEXANDER WILDER.

Pamphlet form, price 15 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

IS DARWIN RIGHT?

—OR—

The Origin of Man.

—BY WILLIAM DENTON,

Author of "Our Planet," "Soul of Things," etc.

This is a cloth bound volume of two hundred pages, 12mo., handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.
Price, \$1.00; postage, 5 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA.

"The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana. . . . But we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author shows in every chapter evidences of profound thought and a mastery of statement that is a pleasure to follow."—*Exchange*.
Price, cloth, \$1.00; paper, 50 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

PARTURITION WITHOUT PAIN.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Lozier, late Dean of the New York Medical College, for Women, &c.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, not paralytic and preventive training; rather the course of remedies, medications and drugs.

Price, \$1.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF

Christian Theosophy, Healing,
AND PSYCHIC CULTURE,

A NEW EDUCATION,

BASED UPON

The Ideal and Method of The Christ

—BY J. H. DEWEY, M. D.

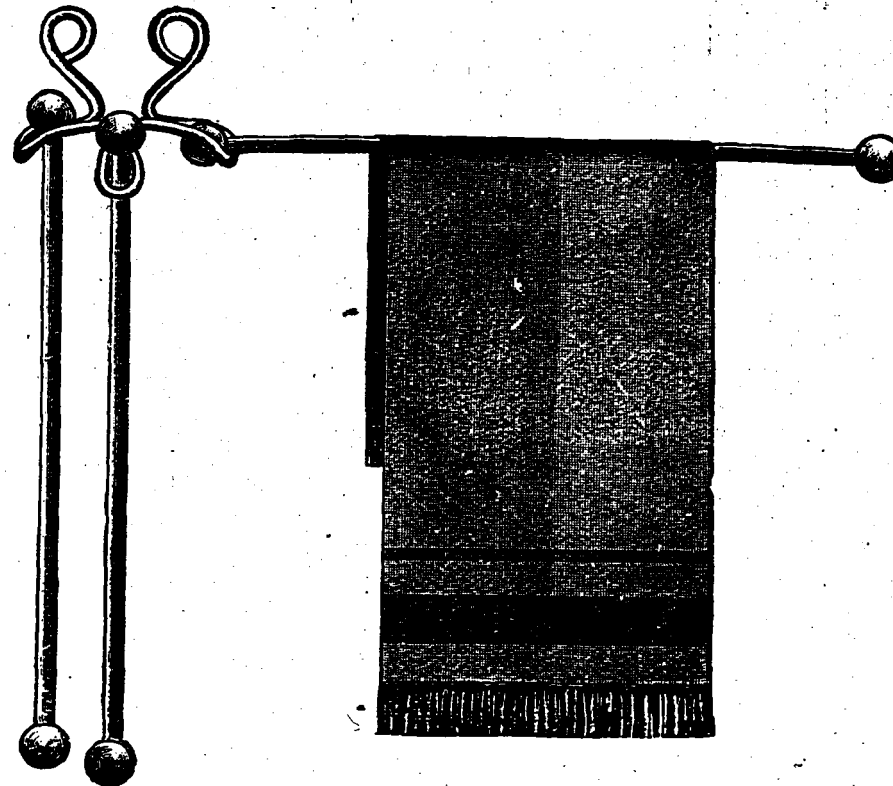
The object of the book is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for himself, by an inward illumination, which is claimed to be within reach of the humblest.

A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others.

More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscle, the musical or any other faculty.

400 pp. Price, \$2.00 Postage, 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

World's Fair Towel Rack.



The most unique and practical article of the kind made. Can be fastened anywhere. Made of steel, finely plated; will last a life-time, can not get out of order and is both useful and ornamental. Arms not in use, by simply lifting up, are put completely out of the way. Agents sell from 1 to 5 at every house. Ladies buy by the dozen, artistically ornamenting them with ribbon, etc., and presenting them to their friends, making the most useful, ornamental present imaginable. The best selling article out this season. One little boy sold 4 dozen in one day. The following is a clipping taken from the review column of the "Agents Review," of Ravenswood, Ill., regarding this useful article:

"Their ornamental towel rack is a little specialty which ought to sell well. It is a beautiful little article, finely nickel-plated, and as it folds up very neatly when not in use is an ornament to any room in the house. The low price coupled with the merits of this article insures for it a large sale, and it is an article which an agent will find to his or her advantage to push."

Sample by mail, 25c. One dozen by Express, \$1.25.

Address all orders and make all remittances payable to

PRAIRIE CITY NOVELTY CO., 45 Randolph street, Chicago, ILL.

THE LIFE OF THE GREAT EMANCIPATOR!

Herndon's Lincoln.

The true story of a great life is the history and personal recollections of ABRAHAM LINCOLN

—BY—

WM. H. HERNDON

—AND—

JESSE WILLIAM WEIK, A. M.

The one great and superlative feature of the biography now put forth is its truth. While there is no attempt at eulogy, yet by its recital of plain and homely facts, it tends to elevate LINCOLN. The reader, when he has finished it, will lay the book aside, convinced that he has crossed the threshold of the great Emancipator's home; has listened to him in the law office and court room; that he has met face to face the man whose dauntless spirit of resolution led him to proclaim that this country must be "all slave, or all free."

PRICE, best English cloth, gilt top, 3 vols., \$4.50.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

MEDIUMSHIP.

—A—

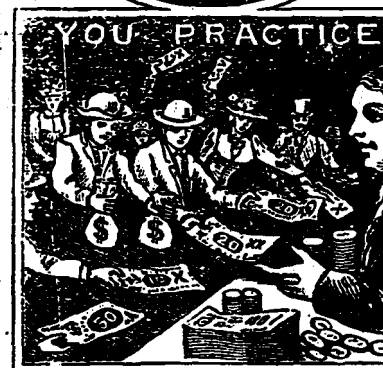
CHAPTER OF EXPERIENCES.

—BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.

Price, 50 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.



In useful, inventive progress, that enriches all workers. It is probably the greatest opportunity laboring people have ever known. Now is the time. Delay means loss. Full particulars free. Better write at once. Address, GEORGE STINSON & CO., Box 1500, Portland, Maine

THE INFLUENCE

OF FOOD ON CHARACTER OR VEGETABLE VS. ANIMAL DIET. —BY— REUBEN PERRY.

The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation of character.

Price, 10 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION
One Copy, 1 Year,\$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing *THE JOURNAL* stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and all remittances made payable to **JOHN C. BUNDY**, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line.
Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

CONTENTS.

- FIRST PAGE.**—Topics of the Times.
SECOND PAGE.—Visions of the Dying. The Theosophical Turnout.
THIRD PAGE.—Tottenesque Nonsense. Charles the Rain Maker.
FOURTH PAGE.—The Open Court. — Is Spiritualism a Failure? Progress of Humanitarian Thought.
FIFTH PAGE.—Not Ashamed of the Gospel. Reminiscences.
SIXTH PAGE.—Reminiscences. (Continued.)
SEVENTH PAGE.—Marvelous Skill of the Snake Charmer. A Mortal Offense.
EIGHTH PAGE.—Woman and the Home.—Useful Lives Ended Here.
NINTH PAGE.—Voice of the People.—Mount Pleasant Park Camp Meeting. The Presbyterian Assembly in Detroit. Notes of Sitings With a Medium. Attraction. Indianapolis, Ind.
TENTH PAGE.—Book Reviews. Miscellaneous Advertisements.
ELEVENTH PAGE.—Ideals. Verse Sermon. Miscellaneous Advertisements.
TWELFTH PAGE.—The Queen's Rose. Miscellaneous Advertisements.
THIRTEENTH PAGE.—Old Things are Best. A Statement. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
FIFTEENTH PAGE.—Miscellaneous Advertisements.
SIXTEENTH PAGE.—The Country Newspaper. Spirit Identity. Cassadaga Lake Free Association. Miscellaneous Advertisements.

THE JOURNAL will be sent **FOUR WEEKS FREE** to all who so request. A careful reading is respectfully asked. Persons receiving copies, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility.

THE JOURNAL BINDER.

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for *THE JOURNAL* in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for *seventy-five cents*, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—as good years hence as during the week of issue.

THE COUNTRY NEWSPAPER.

In no activity has there been more progress during the past twenty years than in that of the country newspaper.

There are now hundreds of country weeklies which in editorial ability, mechanical appearance, and all that contributes to inspire respect and command attention are fully abreast of their metropolitan contemporaries. In moral tone, and often in editorials, they surpass most of the great dailies. In times past the country editor was quite generally regarded with a half-pitying contempt as a good natured but chicken-hearted chronicler of inconsequential locals. All this has changed. Country papers as a class wield the mightiest influence in the nation. The editors are men of character and enterprise, doing more for the community, and for less money, than any other body of workers. One of the principal factors in this wonderful improvement is, in our opinion, organization. County, districts state and national press associations have multiplied and waxed strong, during the past decade especially. In the conventions and stated meetings of these bodies editors and publishers have compared experiences, clarified their views, received fresh inspiration, and gone back to their routine work with more respect for their vocation and larger views of the world and their mission therein. When editors in numbers from a score to a thousand meet, the collision of mind sure to ensue knocks the moss off those inclining to fossilize, infuses fresh ambition and puts on a polish that will not only remain bright through every stress incident to the calling but by reflection freshen up the respective communities in which they wield the pen.

The immediate inspiration of our remarks is the "Old Settlers' Edition" of the *Champaign County Herald*, published at Urbana, Illinois. It is a six-column, sixteen page paper, about twice the size of *THE JOURNAL*, and containing in addition to regular matter several pages of biographies and pictures of old settlers of the county. The paper is one that every citizen of Champaign county must be proud of regardless of politics. Fine as it is, it is only one of many excellent weeklies both Republican and Democratic published in Illinois and all over the country.

SPIRIT IDENTITY.

Mr. Church in his essay "Is Spiritualism a Failure," published in our Open Court department says: "There has never been given, so far as I can ascertain a single demonstration going to prove the identity of the 'person' communicating." We condole with our esteemed contributor in his lack of proof. Without criticizing the looseness of his language, as might be done, we hasten to affirm that not only has the editor of *THE JOURNAL* had spirits identify themselves beyond all question in law or fact, but there are thousands of cases where this has been done. In another sentence he says, "Personalities can never be identified by its (spiritism's) phenomenalism." This is the sheerest assumption and the *a priori* opinion of a student whose mental vision is obscured by the spray from the sea of speculative transcendentalism in which he has so long floundered. This "appearance" fad in its latest modification is affected by Mrs. Eddy's Christian science followers who received it from her and who so befog the glimmer of truth involved as to mislead themselves and mystify all who listen.

If any readers of *THE JOURNAL*, for whatever reason, have failed to read "Reminiscences," by Mrs. J. M. Staats, as far as the series has appeared, such readers do not know what they have missed, and they had better turn, the first opportunity, to the chapters published in

back numbers of this paper and carefully read them as well as the one in the current issue and the chapters which are to follow. Mrs. Staats has been a remarkable medium and she has had extensive and varied experiences which she relates in a most felicitous manner. Her narrative has an evidential as well as an historical value and brings vividly before the reader numerous celebrities in various fields of life, and relates incidents in regard to many of the characters that have not hitherto been published. *THE JOURNAL* considers itself extremely fortunate in having been able to secure for its readers such a valuable series of papers by one of the oldest and most reliable mediums in the country.

During her two years' residence in the United States, Mrs. J. J. Morse, wife of the popular lecturer and writer, endeared herself to thousands of Spiritualists from the Atlantic to the Pacific. These friends will be pained to learn that the estimable lady is dangerously ill with small prospect of recovery. Mr. Morse and daughter are overwhelmed with anxiety, and will receive the sympathy of a host of friends the world around. We shall hope to hear that Mrs. Morse's case is not so dangerous as physicians fear.

Mrs. Adaline Eldred, the psychometer, has removed her office to room 33 Central Music Hall Building where she can be addressed by mail, or consulted every afternoon from 2 until 5 o'clock. Mrs. Eldred is maintaining her reputation as a fine psychometer and constantly enlarging the sphere of her usefulness.

CASSADAGA LAKE FREE ASSOCIATION.

At a conference discussion of the Cassadaga Lake Free Association, August 18th, as to what should be the attitude of the Spiritualist platform to prevailing religious beliefs, Mr. F. H. Bemis made an excellent address, which was marked by breadth of thought and a truly catholic spirit. From that address the following is an extract:

It is related of Paul, that while in Athens "his spirit was provoked within him, as he beheld the city full of idols." What did he do? Did he tell them they were a set of Pagan idolators? No. He reasoned with them. "As I passed by and beheld your devotions, I found an altar with this inscription: 'To the unknown God.' Whom therefore ye ignorantly worship, him declare I unto you." Then he goes on to contrast the God from whom all things proceeded, with their idols, which dwelt in temples made with men's hands. He tells them of the God in whom we live and move and have our being; as certain of your own poets have said, for we are also his offspring. Being then the offspring of God, we ought not to think he is like unto gold or silver or stone graven by art and device of man. That was the way Paul talked to a people who mocked when he spoke to them of the life to come. Some of our platform lecturers might profit by the apostle's method if they would. Only last week one of our speakers labored through two lectures to make the Bible and Christianity second to all other sacred books and religions. He seemed to imagine that he had quite outgrown Christ and the ethical principles of the New Testament. He had discovered an entirely new exegesis of the golden rule, by which he construed it into a rule of "abject selfishness." There is, of course, nothing in the language to warrant any such construction. It is true that the rule is found extensively in classic and Rabbinical writers, but that indicates its universality. It is an epitome of the moral law. It would, if reduced to practice, banish avarice, envy, treachery, unkindness, slander, theft and murder from the world. We read in the Jewish Talmud that a Pagan came to Hillel, a distinguished Rabbi, and offered to become a proselyte, provided he would teach him the whole law while he stood on one foot. The Rabbi took him at his word and made him a proselyte by saying: "Do not to another what is odious to thyself; this is the whole law, the rest is explanation: go away perfect."

Luther defined the ten commandments in this wise: "What thou wouldst have done to thyself, the same thou oughtest also to do to another. With such measure as thou metest, the same shall be measured to you again." With this moral measuring line, he says, God "has worked out the whole world."

The lecturer said "it was the easiest thing in the world to be a Christian, and that the 'Golden Rule' was but an eye for an eye and a tooth for a tooth—a doctrine of revenge!"

The speaker made no distinction between the Jewish and Christian scriptures, nor between Churchianity and Christianity. He did say, virtually, that the ideal Christ of the churches was superior to the real primitive Christ. Which was precisely the reverse of truth. The Christ of the New Testament was no Paganized or deified Christ; but was divinely human. A man tempted in all points like as we are. But, when a man imagines he has outgrown Christ and has no practical use for the ethical principles of the gospel, he wants to be an angel. So the speaker suggested as a model and exemplar for humanity an angelic spirit, rather than Christ.

It will be time enough after we pass over to look to some exalted ex-carnate spirit, as a model, exemplar and guide. While on earth, it seems to me, it were better that the spirit be incarnate—clothed with flesh. We want a personality purely human, meeting us at all points. "The truth, so far as moral conduct" is concerned, makes but a feeble impression if taught abstractly. It needs to be enfleshed. Philosophers and moralists in past ages have speculated and discoursed in eloquent phrase upon abstract principles of right; but their lives were barren of fruitful results. They did not move the world, because they did not move those who uttered them. They were fancy truths, not bone of their bone and flesh of their flesh. They were not real. They had not been wrought out in the experience of their daily lives. So they were not living truth. Cromwell, referring tersely to a certain transaction, said: "And I did it." That was the secret of his power, as it is the secret of all commanding influence the world over. The truth finely spoken charms and pleases; but the truth enfleshed, as it was in Jesus of Nazareth, and attested by his life and death, becomes omnipotent to the pulling down of the strong holds of iniquity. It becomes an encouragement and an inspiration. I do not think Spiritualists can afford to belittle Christ, or the ethical principles embodied in his life and teachings. The class of Spiritualists to whom we refer never seem to find anything good in the Bible or Christianity. For myself I have been taught that a truth is just as much a truth and an error not less an error, when found in the Bible as when found elsewhere.

Among the many kindly notices of *THE JOURNAL* lately appearing in the secular press is the following from that model of a country newspaper, the *Petersburg (Ills.) Democrat* of August 22:

Under the heading "To Hell and Back in a Fortnight," our esteemed friend, Col. John C. Bundy, prints in last week's issue of his *RELIGIO-PHILOSOPHICAL JOURNAL* a very entertaining account of a recent trip to Yellowstone Park. The catchy title of the write-up appears to have been suggested by the geysers that abound in the Park, and which are described in Col. Bundy's inimitable style. *THE RELIGIO-PHILOSOPHICAL JOURNAL*, is published at Chicago, and is the leading paper in America in the advocacy of Spiritualism. However widely one may differ with its editor's beliefs and editorial utterances upon the subject of the phenomena of Spiritualism, one cannot but admire the earnestness and persuasiveness of his arguments and the fearlessness and pertinacity with which he wages uncompromising warfare upon charlatans who use Spiritualism as a cloak to impose upon the public. *THE JOURNAL* is an admirable publication.

An Admirable Story.

BARS AND THRESHOLDS.

By MRS. EMMA MINER.

This story is full of interest and spiritual philosophy. Its author is a fine inspirational writer and medium. When published as a newspaper serial it created much interest and the demand has been such as to warrant putting it in book form. Every Spiritualist and every liberal thinker will enjoy the story. Paper covers. 210 pp. Price 50 cents. For sale, wholesale and retail, by Jno. C. Bundy, Chicago.

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, SEPT. 12, 1891.

NEW SERIES—VOL. 2, NO. 16.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

The reports which emanated not many days ago from French sources to the effect that Kaiser William had shown unmistakable signs of tottering reason were doubtless grossly exaggerated, but they gained a certain credence because of the well-known fact that there is a hereditary taint of insanity in the house of Hohenzollern which may show itself at any time where least expected. The house of Hanover has proved to be no exception to what may almost be called the rule that madness is a specter behind every throne in Europe. George III., during his long reign of more than three score years, was insane five times to such a degree as to make him incapable of transacting the business of state.

Mrs. Isabella Beecher Hooker, at the meeting of the Board of Lady Managers of the World's Fair in this city, on the 5th inst., said, in the discussion on Sunday opening: If I were an autocrat I'd open the Fair every day as early as I could wake up, though I'm not an early riser, but I would close every grog shop within twenty miles of Chicago. Sunday I would open all the art buildings and all the buildings where there is music, turn the whole place into a great Sunday-school, and notify the nations of the earth to come early in order to get into the Sunday-school. The greatest display of the whole Fair should be the display of the spirit expressed in the commandment, "Thou shalt love thy neighbor as thyself."

It was always maintained in anti-Semitic organs that the Russian Jews in large numbers are driven into that Paganism, called there the orthodox church, says the Chicago *Israelite*. The Torquemada Secretary of the Interior maintained they numbered 50,000, in his conversation with Dr. White, and grinned Mephistopheles like. But all this is contradicted by the Russian merchant from the Kamsenetz Padolsk government, who sends secret messages to the Austrian press, it is maintained, by officers of high rank in the Southern army of observation. He denies emphatically the conversion or perversion of any Jew in Russia, and assures the Vienna press that they would rather parish by the tens of thousands than renounce their faith in the one God. "Martyrdom," the gentleman adds, "has become the pride of the great masses, and many even invite it, as did the Christians in Rome in ancient times." If the emperor expected to turn the Jews to his church by this bloody persecution, he must feel tremendously disappointed.

Gen. I. N. Stiles, in a lecture at Dearborn Hall, Chicago, on "Individuality," last Sunday evening, paid his compliments to the preachers who favor the closing of the World's Fair on Sunday in the following words: "The preachers want to see the gates of the exposition closed on the Sabbath. Is that because somebody looks forward to a day of pleasure in visiting the fair? When some one at a meeting of the World's Fair directors advocated the opening of the big exposition on Sunday, on the ground that the workingman could not lose time during the week,

Rev. Mr. Patton said: 'So much the worse for the laboring man.' The fact of the matter is that the World's Fair and any other place of amusement on Sunday interferes with the preacher's business and that is his reason for Sunday closing." Doubtless mere class and professional interests enter largely into the clerical efforts against Sunday amusements, but of this they are not fully conscious, and no doubt they generally believe, with their narrow views, that it is the duty of men to attend church and to keep away from places of amusement on Sunday. In opposing the opening of the World's Fair on Sunday the clergy doubtless believe they are working in the interests of religion and morality, when in fact they are thereby working against the interests of both.

Mrs. Harriet E. Beach, who fell into the snares of Anna Odella Diss Debar, and was on the certificates of two physicians sent to the Bloomingdale asylum, was recently given a conditional discharge after a hearing in court on a writ of habeas corpus taken by the Lunacy Law Reform League and the Anti-Kidnaping Union. She has addressed to governors of the New York Hospital a letter saying that she was kidnapped and kept at the asylum when the subordinates knew that she was not insane. She also suggests that they ought to look into the condition of things at the institution for themselves. She says that there are patients there who have been there for twenty years, and that no doubt many of them are no more insane than she was, but have been kept there, having been kidnapped, because they could not get an anti-kidnaping union to look after their cases. She states that some of her fellow-prisoners told her that they had written to their friends and to judges and that the subordinates of the institution had suppressed the letters.

George F. Ostrander, who has been a disciple and slave of Schweinfurth, the Rockford impostor, has just abandoned his faith. According to the papers this poor devotee worked for the messiah day and night. He labored hard and got very little to eat and to wear. As he grew lean and hungry his faith weakened, and when he fell from a hay wagon and broke his wrist and the Schweinfurth faith cure failed to prevent a permanent deformity, his religion received a lasting shock. Another thing which led Ostrander to suspect Schweinfurth's piety was the frequency with which "children of the holy ghost" came into the Schweinfurth camp. After three or four of these little strangers had appeared unannounced, Ostrander told Schweinfurth the population was becoming quite too promiscuous, and thereupon threw up his job. Two weeks ago Ostrander left the farm and came to Chicago. Ostrander says Schweinfurth treats many other followers as he was treated, and that nearly all who have followed him are half-starved and overworked. Meanwhile Schweinfurth eats meat and drinks wine and otherwise disports himself beyond the bounds of piety. Miss Matilda Pearce, who lives at 1162 North Halsted street, was recently a follower of Schweinfurth; but she, too, has abandoned the faith. Like Ostrander, she didn't get enough to eat, and then she was suspicious of the "children of the holy ghost." They became so numerous that she fled in dismay. On the 4th inst., Schweinfurth, the papers report, created a

sensation at Rockford, Ill., on the fair grounds, "by appearing flanked by twelve 'angels.' A beautiful blonde of seventeen clung on his arm confidently. Hundreds of curious people followed them from hall to hall to gaze and ridicule." There is not much to choose between Schweinfurth and the impostor named Teed, who has headquarters in Chicago. Mr. Sidney C. Miller, whose wife is one of Teed's dupes, and who promises to have the fellow and his "College of Life" investigated, says: "I knew of Teed several years ago when he first came to Chicago. He set up as a sort of faith doctor. I think he has hypnotic power—there's no other way to account for the wonderful control he has over his followers. They have the most implicit confidence in everything he says. One of his first theories was this translation business. I know from my people that he set the day on which he was going to be translated two or three times—and they expected to see his prediction fulfilled just as much as you'd expect the sun to rise. Of course he wasn't translated; but that never shook their faith in him. Then he had his immortality doctrine. He was going to make his disciples immortal. He gave my folks a certificate of immortality and charged them a fee for it. After he had conferred immortality on his disciples one of them died. 'One must go,' said the doctor, and that satisfied the disciples. Pretty soon another died. 'Certainly, two must go,' said Teed. Another died. 'Did I not tell you three must go?' the doctor said—and every solitary follower was ready to swear that he did. There's no use in arguing against him. In my case my talk had no more impression than the wind. And it seems to be the same with all the women down there." And he might have added with all the men who have become adherents of the self-styled messiah's "Korishan" doctrine.

The question at issue in the forthcoming trial of Dr. Briggs is whether the Presbyterian church has kept up with the growth of Biblical knowledge, and whether it prefers to follow seventeenth century scholarship rather than that of this century. If that church decides that "disbelief in the verbal inspiration and inerrancy of the holy scriptures" unfits Dr. Briggs for its membership, it will close its doors to practically all the young men of ability, courage and scholarship who seek its ministry, for it is impossible for such not to know that at least so far as the revised text is concerned, there are both errors and corruptions in the Bible. This result will not necessarily follow the trial, if it ever takes place, for there is a middle course open to the accusers of Dr. Briggs which escapes this dilemma. There is room for the decision, in view of Dr. Briggs' positive affirmation of his orthodoxy, that his language about the Bible is not inconsistent with the confession of faith, which puts the "light of nature" among the sources of revelation, as Dr. Briggs did the reason. Progress in theology as in everything else, there must be, however, much "twisting and turning" on the part of theologians it may involve. Stationariness is impossible in this age, which is one of unprecedented intellectual activity, close scrutiny and courageous protest against antiquated dogmas. The Presbyterian church must advance or lose its existence. It cannot stand still and maintain itself in the moving procession of life.

REDUCED FARE TO MINISTERS.

On another page of THE JOURNAL this week is printed a letter under the caption which heads this article from Rev. Charles W. Wendte, well known as an able and liberal Unitarian minister. The letter is in response to some editorial remarks which appeared in THE JOURNAL a few weeks ago, taking exception to discriminations in favor of the clergy in allowing them reduced rates of fare on railroads, on the ground that it was a class favor or privilege. Mr. Wendte says: "You contend, I believe, that the railroads ought not to make this discrimination in favor of the clergy and that the latter are wrong to accept such favors. I am not disposed to quarrel with you over this issue; indeed, I sympathize very much with your position in the matter, and for long years refused to accept the half rate tendered to ministers." This statement is a virtual acknowledgment of the correctness of THE JOURNAL's position. But Mr. Wendte adds: "I might indeed plead in extenuation a remark made to me by one of the leading railroad presidents of the country: 'Anything you can make out of a railroad is a clear gain to the cause of the Lord,' and I might also commiserate with you that you are yourself not in the ranks of the clergy, and thus able to avail yourself of the privileges from which you are now debarred by your sadly secular condition. So great, however, is your popularity among the liberal ministers that I have no doubt those disqualifications could be easily removed, and their sympathetic hands laid upon you in ordination, should you so elect."

This is said in pleasantry, no doubt, but nevertheless it gives *quasi* approval to principles that are erroneous and to conceptions of conduct that form no part of a sound ethical code. If railroad companies, as is probably often if not generally the case, take advantage of the traveling public, let the evil be remedied if possible by legislation or by the influence of public sentiment. A man is not justified in evading payment of fare on a road when he sees a chance to do so, because the company's policy is a policy of grasping and greed. If discrimination in favor of ministers in rates of fare, on account of their profession, cannot be defended on moral grounds, a minister may not plead in excuse for accepting the favor that the railroad companies are what they ought not to be. Their shortcomings afford no grounds on which to extenuate the reduction of fares to a particular class or profession. And what is made out of a railroad in this way is in fact, generally speaking, made out of all the other classes of the traveling public.

If the editor were in "the ranks of the clergy" and because of his religious profession traveled at reduced rate of fare, he might thereby save a few dollars every year, but the fact would not justify the class discrimination, and only one more person would be added to the already too large list of men who avail themselves of a law or practice that is in itself contrary to the principle of equal and exact justice to all.

The national interstate law in providing that to a certain class of professional men may be extended half rate fare at the option of any railway, is in conflict with the spirit of the Federal Constitution, which is an entirely secular instrument. The law is legislative discrimination on the ground of a religious profession. It extends to ministers pecuniary favors because they represent religious doctrines, and is so far a departure from the principle and practice of democratic equality. The free thought lecturer, the scientific teacher, the representatives of ethical culture, must pay full fare, but the minister, the ordained minister, by reason of his religious faith and profession, is the favored one. The physician, the lawyer, the teacher the mechanic and even the day laborer who works for a dollar a day must pay full fare, while the minister, though he receives a salary of \$10,000 a year, and half as much more for services at marriages and funerals, can call for a half-fare ticket.

Mr. Wendte says that he has less scruples in accepting such favors since the passage of the interstate law; but really this law should make him more opposed to the granting of such favors. When the

railroad companies in accordance with custom or in recognition of the popular idea—more popular once than now—that the minister is a man called of God, or to secure the influence of ministers with their congregations in favor of the roads, showed special favors to the clergy without any governmental interference, there was really less to condemn in the custom than there is now when the national government has given to the unjust discrimination the support of its influence. Once, years ago, Mr. Wendte quoted with the approval following from a Baptist paper:

"Has civil society a right to give the public money outright to a religious or ecclesiastical body, to a missionary or tract society, or to a church? According to our American doctrines of church and state it has not. Then secondly is there any difference between releasing one from a debt of \$10—which he is bound to pay—and giving him \$10? Is there any difference whatever between paying out money from the public treasury and remitting taxes that are coming into the public treasury?"

And is there, we ask, any difference in principle between interference by the government to reduce the rate of fare for ministers according to the interstate law and using its influence in favor of contributions by the railroads—or by the people—to be applied to the salaries of the ministers.

But Mr. Wendte says that in the sparsely peopled country on the frontier "the minister is a herald of education, social culture and public morality as well as religion, and renders a hundredfold return for any favors the community or railroad extend to him."

But the application of the interstate law is not restricted to the "sparsely peopled country" of the frontier. Reduced rates of fare are the rule East as well as in the extreme West. And supposing the minister on the frontier is all that Mr. Wendte represents, is it not also true that the physician in sparsely peopled regions is a very useful man, that he has to travel over a wide area of country, that his pay is often small and uncertain, that his services are indispensable to many even from whom he can expect nothing. Why not reduce the rates of fare to him? Consider the teacher's life in such parts of the country, his intellectual and social influence and meagre pay. Why not favor him? And the farmers, what a time they have the first few years of life in a new country! How much hard toil, how many privations, how little ready money! Why not favor them with half-fare tickets? And the mechanic, the laborer, in fact the whole population would appreciate any favors the railroads could show them. But why single out the ministers and allow them to travel at half-fare rates and exempt the other classes from the same privilege.

Although without bearing on the real merits of the discussion, a few remarks are called for here in regard to the influence of the clergy on the frontier. What Mr. Wendte says is true of some, of many of them, but it is also true that many of the ministers found in such a country are men of very ordinary intellects, of narrow views and a sectarian spirit, and their influence is often more baneful than beneficial, since it tends to divide the people into sects, to sectarianize education, and to divert the public sentiment from common interests into narrow channels. For instance an effort is made to start a public library. The ministers of the class referred to will exert themselves to defeat the purpose by getting their societies interested in raising money for libraries in connection with their Sunday schools. The result is several collections of inferior books and no common library. If a Spiritualist or liberal lecturer or a Unitarian minister even in most cases probably, appears in a community such ministers deem it a part of their duty to protect the people from his malign influence, and they warn all to keep away from him, and often hold opposition meetings as a means of preventing the evangelist of liberal thought from having an audience. Yet, these ministers can travel at reduced rates while the independent apostle of intellectual freedom and intellectual hospitality must pay full fare.

In this Republic there should be no class privileges whatever.

MAN'S HIGHER NATURE.

The soul is sometimes defined as the germ in us of immortality. It is certainly the higher nature of man and the seat of overmastering convictions of right and duty, of love of truth, of justice, and the springhead of poetry, philosophy and religion. It overarches our lower nature, our calculating, selfish intellect and animal appetites as the blue heavens overarch the earth. They who live habitually under its vertical light may not be prosperous, in the sordid sense of the word, but they are the only men whom the world permanently honors. It constantly summons us to live a higher life than that of sense and selfishness. All forms of enthusiasm are of the soul. The history of the past would be intolerable were it not for ever-recurring periods of manifestations of the soul, when such manifestations become the most noticeable phenomena. Greek poetry, art and philosophy were soul-manifestations. Hebraism in its palmy time was an outbreak of the soul. So was the high Roman patriotism and reorganization of human society in accordance with the principles of a rational jurisprudence. Christianity in its primitive days was an outbreak of the soul, and continued to be such until it was formulated into frigid and rigid dogmas and articles of faith. These periodical manifestations of the soul are what Bunsen calls "God in history." Medieval chivalry in its best estate was an inspiration of the soul. Homer, Cervantes and Shakespeare lived and wrote, so to speak, on the highlands of the soul. There is a season of the year when the orbit of the earth lies through a meteoric region of space, so there are soulful eras in history—like the age of Pericles, Augustus and Elizabeth, when an originality and brilliancy of thought and imagination "rise like sunrise on the sea," and light the world through many a subsequent sordid period. The science of to-day is an outbreak and manifestation of the soul, or higher reason, and it is the only genuine religion of our time; for the old-fashioned theology which continues to be droned from the pulpits is mere dead formula. Human nature has its sordid moods and periods, when sense and calculating understanding are in the ascendant; and then again fortunately it has its spiritual moods, when the higher reason dominates it. During these latter moods humanity renews its childhood and youth. It casts aside its slough of selfishness and feels a new spontaneity and does noble and memorable things which are forever borne in mind. The era of Byron, Shelley, Wordsworth, Coleridge, Goethe, Schiller, Kant and Humboldt was superior even to the Elizabethan era in spiritual power and revelations of the higher reason. It was an era of the vindication and assertion of the rights of man and of free thought. All the great poets and thinkers named above were prophets of the soul in the highest sense of the word, prophets of the higher and loftier as distinguished from the lower nature of man, of "the fountain light of all our day" and the source of those

"High instincts before which our mortal nature Trembles like a guilty thing surprised."

MODERN MESSIAHS.

When a man claims to be a messiah or to be a privileged being, in direct and special communication with the Almighty, it may safely be affirmed that he is either a knave or a lunatic, or a person in whom, as is often the case, is combined some of the characteristics of each. It is often impossible to determine, at least for a long time, to which of these classes a messianic pretender belongs. A man may in a disordered state of mind imagine that he is a messiah and obtain adherents and money, and still keep up the claim from motives of vanity or gain, when with the return of normal consciousness he realizes that he was once insane but is now a conscious fraud; or some men may possibly begin with dishonestly pretending to be messiahs and through the influence of flattering disciples, the abnormal cultivation of self-esteem and egotism, and the perversion of the mental and moral nature, from living constantly in an atmosphere of falsehood and duplicity, come to believe or half be-

lieve that they are the special favorites and the chosen instruments of the Lord, for carrying out some scheme. A morbid or abnormal religious state of mind, which is often seen in persons of weak moral nature, may serve to encourage such pretensions and to make the man who at first was a conscious impostor imagine that he has a great mission to perform under God's especial direction.

There are always men and women ready to give a "messiah," whenever he appears, their confidence and their money. He may be a recluse, poorly clad and sparing of speech, or, like the Rockford charlatan, dress in broadcloth, wear patent leather boots, live in fine style, surround himself with a dozen beautiful angels in the flesh, and freely talk to the reporters of the press, telling them that he created the universe and is Almighty God temporarily in human form—in either case he will have disciples and worshipers. Credulity could not go to a greater length of folly. This messiah business would be ludicrous only if it did not reveal so much mental and moral weakness, so much perversion of the spiritual nature, and involve consequences so disastrous to many of the ready victims of the folly.

ALLEGED CASE OF TRANSFIGURATION.

Comte Henri Stocki writes to *La Revue Spirite* of Paris, in regard to a case of "transfiguration." A translation of his narrative is as follows: At St. Petersburg: I was an active member of a circle of Spiritualists of that city; there I consigned to my notebook the notes of the case of which what follows is an exact copy, except the names, which I am not authorized to reveal: A lady of the vicinity of Moscow, Mme. N—, nee de W—, aged about sixty years, was a sufferer, and official treatment not being able to relieve her, her brother believed her case one of strong obsession and he addressed a long letter to the *Society Spirite* of Paris. He was requested to bring the invalid to that city, but not being able to do so, M. W— wrote to a Spiritualist circle at St. Petersburg, communicating to it the same statement he had sent to Paris. Aside from the description of horrible, extraordinary sufferings there was the very rare phenomenon of transfiguration; the fact of obsession was confirmed to us and the advice given to have the patient brought to St. Petersburg. The two brothers in 1886 passed two or three months there, with the result that Mme. M— was very much relieved of her sufferings and entirely relieved of the obsession. They were present at our sances, and M. W—, who never failed to be there, being asked to relate the incidents of the transfiguration of which he had been witness, made the following statement: In the year 1865, I had conducted my sister to Moscow, on account of her health; frequently seized with vertigo, she had fits of delirium, in which she was accustomed to strike against the furniture and was covered with black and blue spots. M. W— coming back one day from a walk was in a room next that of his sister, when the servant, an orphan girl whom Mme. N— loved very much, came into his apartment crying; she begged him to come and see what was going on with her mistress, and was trembling with terror and great emotion. M. W— found his sister seated on the floor in a chemise, very elegant and ornamented with broderies and laces; she herself was young and beautiful as he had known her in his youth; her skin was of dazzling whiteness, her shoulders and beautiful arms, the chemise having fallen off her shoulders, were seen in profile; her thick hair was of an irreplicable brown and she had the air of one being in an ecstasy, admiring herself in a mirror placed before her. M. W— sent for his glasses, which he had forgotten in his haste, and having put them on, he confirmed all these strange details; the vision began to disappear and soon he saw his sister, sitting on the floor, but just as he had left her, that is, old and wrinkled, dressed in white petticoat and cloak of green velvet buttoned up fully. He took her hand to help her up. M. W— asked her if she had any embroidered chemises trimmed with laces; she said she had had none for several years. The young nurse

related that Mme. N—, being seized with vertigo, had sank to the floor, and, seated on the floor, she tried to raise her, but, terrified in perceiving the change which had come over her all at once, was impressed to call M. W—. As for Mme. N—, whom I questioned in regard to this phenomenon, she said to me: "I was seized with a severe fit of vertigo, and have only a vague remembrance of having seen myself young, in a glass, as formerly; it was a dream, and after awaking I considered it all false."

Although the above translation of a communication printed in *La Revue Spirite* is given to the readers of THE JOURNAL the narrative is one which, in the absence of evidence, is not deemed credible. The phenomenon of "transfiguration" is not so common that the record and description of an alleged case can be accepted on hearsay testimony, without knowledge of any of the persons concerned, and without verification of any of the circumstances related. The publication of accounts like this unsupported by such evidence as is obtainable if the main statements are correct, will make no impression on careful and discriminating investigators of spiritual phenomena.

Among the stories told of Thomas Reynolds, who began his duties as associate justice of the Supreme Court of the State of Illinois as early as 1822, is the following which is related by Gov. Ford: Judge Reynolds presided at a court in which a man named Green had been convicted of murder, and it became his unpleasant duty to pronounce sentence of death upon the culprit. He called the prisoner before him and said to him: "Mr. Green, the jury, in its verdict, says you are guilty of murder, and the law says you are to be hanged. Now, I want you and all your friends down on Indian creek to know that it is not I who condemn you, but it is the jury and the law. Mr. Green, the law allows you time for preparation, and so the court wants to know what time you would like to be hanged." The prisoner replied that he was ready to die at any time the court might appoint. The judge then said: "Mr. Green, you must know that it is a very serious thing to be hanged; it can't happen to a man more than once in his life, and you had better take all the time you can get. The court will give you until this day four weeks. Mr. Clerk, look at the almanac and see if this day four weeks comes on Sunday." The clerk looked and found that it came on a Thursday, and the court informed Mr. Green that he would be hanged on that day. The attorney-general of the state, James Turney, wanted a more formal and impressive sentence passed, but the court replied: "Oh, Mr. Turney, Mr. Green understands the whole matter as well as if I had preached to him for a month. He knows he has got to be hanged this day four weeks. You understand it in that way, Mr. Green, don't you?" Mr. Green said yes, and the court adjourned.

A New Hampshire correspondent of the *Boston Investigator* who has attended the Spiritualist camp meeting at Sunapee, writes: "The Spiritualists are certainly progressive people. They are getting tired of their old organs. The *Banner of Light*, they say, has become old foggy and hide-bound. And Col. Bundy's journal at Chicago has such a way of exposing frauds and driving out false mediums that they are afraid he will spoil the broth." No true Spiritualist has any fear that THE JOURNAL "will spoil the broth"; that it will spoil the traffic in adulterated goods is the fear of the sort of folk described by the *Investigator* correspondent, and they are not Spiritualists. A class of weaklings have fed so long on broth so thin that it has enervated their moral constitutions, played havoc with their brains and made them incapable of even tasting—much less assimilating—good healthy broth. THE JOURNAL does not seek to feed such people; it is quite willing to give *The Banner* and its ambitious imitators full sweep in that swamp.

Kant, who has been regarded by thinkers generally perhaps as the most profound and far-seeing philosopher of modern times, wrote a hundred years ago as follows: I confess I am much induced to assert the

existence of immaterial beings in this world, and to class my soul itself in the category of these beings. We can imagine the possibility of the existence of immaterial beings without fear of being refuted, though at the same time without the hope of being able to demonstrate their existence by reason. Such spiritual beings would exist in space, and the latter notwithstanding would remain penetrable for material beings because their presence would employ an acting power in space, but not a filling of it, i. e., a resistance causing solidity. It is therefore as good as demonstrated, or it could easily be proved, if we were to enter into it at some length, or better still, it will be proved in the future. I do not know where or when—that also in this life, the human soul stands in an indissoluble communion with all immaterial beings of the spiritual world; that it produces efforts in them, and in exchange receives impressions from them without, however, becoming humanly conscious of them, so long as all stands well.

We are as much in eternity now as we ever will be. Death does not change our affections or our thoughts. The material body is not changed by removing its clothing any more than the spirit is changed by removing the clayey vesture which envelops it. The Almighty has as much power over us to-day as he will have to-morrow. Whether the life is in the flesh or out of the flesh does not change its relation to him. That relation is always the same whether in one form or another. We have a material body here because we are in a material world—charged with labors of a material character. When they are performed and the task finished, the body like any other agency or piece of machinery is put aside. The spirit in all its inherent elements must continue the same after death as before, otherwise it would lose its identity and individuality. That this is so, we are warranted in believing, from the statements of scripture first, and second, from the evidence of witnesses whose testimony on all other subjects has never been doubted. —Judge James B. Belford.

Referring to Mr. Clodd's "The Spiritual Essence in Man," the editor of *Light* says: The battle, he tells us, is lifted from the physical structure of man in relation to the lower animals to his mental nature and development. It is so; psychical replaces physical. The revolution in thought that this indicates is vast. Not so long ago leaders of thought, outside of the representatives of faith, seemed not to know that they had any spiritual essence, any soul, anything that would survive death. We have changed all that and soon we shall be having men of science asking what the body is, and what its uses are as a vehicle for the soul.

One of the most lamentable features of Dr. Lyman C. Draper's death is that this learned historian was about to embody in manuscript an immense mass of hitherto unpublished information which related to much of the western country besides Wisconsin. Shortly before Bancroft died he wrote to Dr. Draper, saying: "I look forward with eager and impatient curiosity for the appearance of your lives of Boone, of Clark, of James Robertson and so many others. Time is short. I wish to read them before I go hence. Do not delay—the country expects of you this service."

In September, 1851, Theodore Parker wrote in his diary, "Dr. [S. G.] Howe says that for twenty years he has been in Boston, most of the time at the head of the Blind Institution, and never received any sign of recognition from the city authorities, in the shape of an invitation to any of their festivities. Had he kept a great rum-shop and made men blind and idiotic, it would not have been so."

Prof. James Woodrow, D. D., the man over whose orthodoxy in teaching evolution there has been much discussion in the Southern Presbyterian church, has been elected president of the reorganized South Carolina college and professor of biology, geology and mineralogy. The election was unanimous, and fourteen out of the fifteen trustees were present.

CAMP MEETINGS.

By A. H. DAILEY.

It may be impossible to declare at this time the future of camp meetings; they are peculiar gatherings, almost exclusively confined to America. The first mention of these meetings for religious purposes of which I am aware, is contained in Leviticus xxiii, 41, 48. "And ye shall keep it a feast unto the Lord seven days in the year; it shall be a statute forever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born, shall dwell in booths; that your generations may know that I made the Children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the Lord, your God." According to Biblical reckoning this was given to the Jews about 1490 B. C., and was observed only during the days of Joshua. We find by referring to chapter viii, 16-17 of Nehemiah, that the commandment was disregarded during a period of about 1,000 years; when according to the same record the custom was resumed. As in those early times the laws and statutes of the Israelites were inscribed on parchment and other expensive material, copies were not numerous; and it is extremely probable that only a few could read and write. Moses, so thoroughly inculcate the Jewish law, and to impress upon the minds of the Children of Israel through all succeeding generations a knowledge of the hardships of their fathers while in the wilderness, required them to leave their homes of comfort and dwell in rudely constructed booths, not unlike the brush wigwams of savages, and to congregate and listen to the reading of the law by the Scribes. This was a wise requirement, as in those times the means of instruction was necessarily imperfect and inaccessible to most persons.

The modern camp meetings grew out of the fervor attending the conversions of souls by the Methodists, which were often attended by some strange manifestations; when men, women and children gave vent to their enthusiasm in shoutings, and sometimes reached the climax by falling into trances in which they frequently remained for hours at a time. These crudely constructed camps have given place in some parts of the country to more pretentious efforts, with substantial cottages and auditoriums for large gatherings, of which Asbury Park and Ocean Grove, N. J., and Lake Bluff, near Chicago, are examples.

Spiritualists are not to be outdone in their efforts to promote the truths of their philosophy, and we find the change from tents to cottages and extensive permanent improvements is common in most of their camps. One need not be a prophet, nor the son of one, to see that the tendency is to permanency of Spiritualist camp grounds as places of summer gatherings, for rest, recreation, and instruction. THE JOURNAL has from time to time advocated the establishment of proper places for gatherings where exchanges of thought could be had; and instruction given by the best minds upon important scientific and religious questions of the day. Whether our camps are in any adequate degree to meet the growing demands of intelligent and progressive Spiritualists in that direction, is exceedingly problematical. There are, unquestionably, great opportunities; but whether the majority who gather annually at these places will so control and shape the conduct and scope of the meetings as to make them progressive, is exceedingly doubtful.

Testimony so conclusive as to amount to evidence is what is now appealing most strongly to the consideration of truth seekers. The conflict of thought between leading minds in the great denominations reaches much farther in effect than the immediate arena of the churches. Sects invariably are the losers in these disturbances, which are destructive of confidence in the correctness of the claims of either disputant; and the doctrine of infallibility is sure of a

setback. There is something more than a mere indication that the great sects of the world must fall to pieces unless new ties are found. Man naturally becomes independent and self-reliant in thought, speech and action, when he learns that he has been wrongfully restrained or misled by error. Imaginary barriers are often as effective as real ones, and the men who are preaching "Thus saith the Lord," are learning that additional evidence is imperatively needed to prove their assertions.

Psychical societies are collecting and preserving evidence pertinent to their researches. Every season at our camps there is a vast amount of valuable evidence pertaining to Spiritualism given and accepted; but not collected, classified and preserved. I take this occasion to urge, through the columns of THE JOURNAL and all other public journals, irrespective of creed or sect, the importance of collecting and preserving all well authenticated cases of a phenomenal character relating to man. If each organized Spiritualist association would create a bureau for that purpose, placing it under the management of careful and critical persons, with instructions to publish and circulate widely at the close of the season a well-digested report, it would be of great value. While I was at Lake Pleasant this season, despite the disturbed condition of affairs,—always prejudicial to sensitives—many remarkable tests were given from the platform. Mr. John Slater, who has in several respects greatly improved, gave some as pointed tests as it is possible to give in a promiscuous audience. Take, for instance, a single test to illustrate my purpose: He claimed to discern the presence of the spirit of an elderly man who stated to the medium his desire to communicate with an elderly lady in the back part of the audience. The spirit announced himself as her husband and gave his name, which the lady designated admitted to be correct. "Are you the mother of eight children?" asked Mr. Slater. "I am," was the reply. "You are the mother of ten children," continued Mr. Slater, "for it is so shown to me, and their names are—" here the medium repeated their names; all of which the lady admitted to be correct. "Your husband says you are much disturbed about selling the old homestead. Some of your children wish you to sell it and you are in a quandary about it. Is that so?" asked Mr. Slater. She admitted it was correct. "Well, he tells you not to sell it. He says you are talking about cutting down some old trees, and he tells you to cut them down, then you will not be pestered by the boys stealing the apples." "Say, lady," continued Mr. Slater, "your husband says to give you a test. That you have put away in a closet two old blankets which were the first blankets you got after your marriage and you and he had a hard time to get them at all. Is that so?" "It is all so," she replied. "And now he tells me," Slater went on to say, "that you and he ran away and got married when you were both very young. You were about seventeen and he nineteen. Is that true?" "Yes, all, all true," she replied. "And, now, did you ever see me before?" asked the medium, to which she replied in the negative.

Now, were such occurrences as the foregoing thoroughly investigated at the time and every available means taken to detect collusion or fraud and the result carefully stated, the mass of evidence which would be accumulated, when published and circulated, could not fail of beneficial results. The persons to whom these tests are given come from all parts of the world and their preservation and publication are of greater value from the fact that each living individual becomes a living witness to the truth of the record wherever he or she may be.

Every new camping ground of Spiritualists should, in its incipient stage, reckon the possibilities of its future, and avoid the errors of the older ones. At the outset an adequate quantity of land, with perfect title, should be secured. The cottages and improvements should be planned and located so as to be attractive, convenient, and reasonably safe from devastation by fire. Every lessee or lot owner should be subject to all regulations to secure health, safety, morality, and revenue for camp meeting purposes.

Every lessee or lot owner should be a member and voter in the association, and interested in its welfare. My experience at Lake Pleasant teaches me that a syndicate of land owners cannot run a successful camp meeting without the cordial coöperation of the campers; and campers are not likely to coöperate in raising funds to erect buildings and improve property which belongs to a syndicate unless they can have some control of affairs themselves. It is not my purpose at present to go into a statement of the affairs at Lake Pleasant. I am striving to suggest some things which may benefit others in the establishment and conduct of camp meetings. They may become institutions of great benefit in numerous ways, or they may easily become fruitful sources of bickering, discord and selfishness.

For a small camp, I found Queen City Park, at Burlington, Vermont, a model place. It is unsurpassed in natural attractions, and for orderly, kindly and fraternal relations it cannot be excelled. There I found friends who, coming to spend a few days, had been upon the grounds six weeks, and desired to remain until the "leaves should fall." The efforts of Dr. E. A. Smith have been untiring in behalf of the place. He is warmly seconded by every person I had the pleasure of meeting upon the grounds.

BROOKLYN, N. Y.

REMINISCENCES.

By Mrs. J. M. STAATS.

CHAPTER XIV. (CONCLUDED.)

MY ACQUAINTANCE WITH THE CARY SISTERS.

Invitations directed by the unseen were given to Mr. and Mrs. R. G. Eunson, Mr. and Mrs. Henry J. Newton, Mr. and Mrs. J. Chase, Mr. and Mrs. J. B. Sammis, and Mr. R. Hallock. These were named as parties who were always to be present and having permission to invite those whom they regarded as proper persons to join at our "Evenings at Home." A number of exceedingly interesting meetings followed; as some of the parties were highly mediumistic, we did not lack tests or information. On one occasion the voices came loud and pronounced, singing in their own peculiar way their favorite hymn,

There is a land of pure delight
Where souls immortal reign,
Infinite day excludes the night,
And pleasures banish pain:

After the singing had ceased, some one of the party remarked that in the original and familiar hymn the word saints was used where the invisible choir had said "souls"—upon which Mr. Chase, under control immediately said, "Souls is the better word—all spirits are not saints."

Our evenings were very pleasant, not unfrequently brightened by the presence of Robert Dale Owen, Judge Edmonds, Dr. Gray and an occasional visit from Charles Foster and Dr. H. Slade, who would give their peculiar tests of the many things seen and heard by the friends who so diligently kept faith with our spirit visitors. Mr. and Mrs. Sammis take great pleasure, even now after twenty years, in narrating a circumstance to this effect: One evening a gentleman came who was introduced as Dr. Swan, where from, or with whom he came, neither they nor I had the slightest knowledge. In the course of the evening I saw or seemed to see a figure approach Dr. Swan. Reaching her hand out as if for recognition, she said, "I am your friend Cornelia." The doctor made no reply; "I should have been more than friend," she went on to say, "had not death separated us." Still no sign of recognition from the doctor, who expressed not the slightest interest. Then followed a minute description of the figure, after which I was made to say, "She will give you further test of her identity." At this point some one present turned the gas down to the lowest possible point, thinking thereby that Dr. Slade might take up the description which I thought I had failed to give. Turning to Mrs. Sammis I said to her, "The spirit will play the piano through you." I confessed to a feeling of relief from the fact that Dr. Swan remained so stoical; I felt as if he regarded me as one deluded. Mrs. Sammis

stumbled in the darkness to the piano; meanwhile Mr. Sammis asked mentally that his wife might be made to play Cornelia's favorite melody. After a few cords were struck, Mrs. Sammis began the old familiar Scotch air, "Kinloch of Kinloch," which she played through with its many variations, never making a single error in time or execution. Not alone was the key-board wholly invisible on account of the darkness of the room, but Mrs. Sammis had never seen the music nor heard it, she having no piano at her home and being entirely out of practice.

After the lights were turned up and the conversation resumed all eyes were turned upon Dr. Swan, who seemed in a kind of brown study, halting between two opinions. Walking to the mantel, resting his head upon his hand for a moment, he gave in a very quiet yet manly way the following explanation: "To the best of my knowledge and belief I have never seen but one person in this room before to-night, and I am sure that my friend with whom I came never had the remotest knowledge of Cornelia, who has been here in spirit; of this I am sure; the description of her was perfect; the piece of music played by the lady was her favorite air, purchased for and given her by me. We were to be and would have been married had not her sudden death taken her from me. I had no thought of asking for her, as it is over forty years since she died." Mrs. Sammis had at that time and still has a very interesting attendant, who calls himself "Pontie," who remarked at this point: "Humph, forty years. Dat's nothin'. I been up here more than a hundred years. I not old." This spirited remark arrested the attention of Mr. Owen, who immediately asked how Pontie "counted time," as spirits usually had no ideas of time. Mrs. Sammis, now under a very complete control, gave the following answer: "That's one ob de mysteries—Great Spirit don't tell his little boys everything." We of the circle felt somewhat mortified at such a reply to a savant, while Mr. Sammis called on Pontie to apologize. "How long," asked Pontie, "has this chief known spirits could come to dis world?" Mr. Owen replied, giving the number of years about seven. "Dere, didn't I told you the gray-haired chief was a little boy. You didn't know much 'bout 'terial world at seven, now did you, chief? Well then you know little 'bout spiritual world, and you are a boy. Great Spirit have big much to teach you 'fore Pontie talk like high-up professor to you." Whether or not this was a little pleasantry to avoid an answer purely, we could not say.

Mr. Foster narrated a circumstance in connection with Miss Alice Cary, a very pretty test in the form of a sealed note left with Phoebe, who called on Mr. Foster to gain from him the desired evidence of her sister's spirit presence. Mr. Foster, after looking a few moments at Phoebe, wrote the two stanzas of the hymn, "There is a land of pure delight," etc. Phoebe on returning home opened the sealed note and found the above words written therein. This hymn and old "Coronation" were the favorite ones of their father and mother, who had made every effort to prove their presence.

It would be impossible to enumerate the many marked and very remarkable incidents which were constantly occurring during our evenings with the "spirits" at the Cary house, data of which I have in many cases very carefully preserved. One more of them, at the earnest solicitation of Mr. and Mrs. Sammis, I here narrate. Waiting one evening for the friends from the other side of our material world, a vision was presented so plainly that in spite of its incongruity I described as I saw it. The vision began like a tableau; there was a sleigh, over the back of which was a fine wolfskin robe; a gentleman past middle age, with a large, round head, dark eyes and hair, robust and intelligent face, looked at me and smiled; his clothing was very heavy, a sealskin cap, the collar and cuffs of his coat together with his driving gloves were of the same fur. Over his lap was a fur robe, of lighter color, carefully tucked in. Two fine bay horses were attached to the sleigh and driven by the occupant, who sat very erect and alone. After giving the description as I saw it, the gentleman in

the picture dropped the reins, removed his seal cap, wiped his brow with his handkerchief, and smilingly remarked that it was very warm. "Why," said I, "what does this mean? There is no snow to be seen."

"Who are you?" asked one of the party. The figure pointed to Mr. Ellis, a gentleman present, and said: "Ask friend Ellis." By this time Mr. Ellis had got on his thinking cap, being a very quiet, unobtrusive man, and said: "Yes, I have it; you are Dr. McChesney, of Potsdam. I painted, or tried to paint, a picture of you in the barn one very warm day in July. I remember very well all the circumstances connected with that day. You had a warm time of it, sure enough." The strangest part of this was that Dr. McChesney was the father of Mrs. Sammis, who knew nothing whatever of the portrait and had never until that evening met Mr. Ellis, who at the time was well up in years, was a sculptor and medalist, being employed on the gold medal of the late Commodore Vanderbilt, which the United States Government had awarded the Commodore in appreciation of the gift of his steamer.

Sampson Hodges usually put in an appearance, announcing himself in a variety of ways, telling us one evening that "Fore the meetin' meet there agin the Colonel would be there to make good his story of himself," regarding the scout of the Dismal Swamp. Sampson was right; the Colonel came as was his wont, we having no news of him when unexpectedly he would walk in upon us. Always interested in the subject of course we were more than usually so, now that Sampson was to be proved false or true. Scarcely had we seated ourselves before the heavy tramp of Sampson was heard on the floor, plainly heard by Colonel W. as well as myself. I proceeded to narrate the story which Sampson had told us, leaving out no part of it; as it was of such recent date of course not a difficult thing to do. Colonel W. seemed delighted to acknowledge every fact in the case, told where he found Sampson, and how faithful he had been to him in time of danger and peril. "In fact," said the Colonel, "I owe my release out of that infernal swamp to Sampson's safe guidance."

In giving a description of Sampson as I saw him I told the Colonel that I had never seen him with a hat on; also that his boots were not mates, one having the appearance of a long cavalry boot, the other short below the knee. "Precisely as they were," said Colonel W., "he had taken them from the dead soldiers, and would not have worn them at all had he not been afraid of snakes biting him on the night tramps. I never saw him with a hat on; don't think he ever wore one in his lifetime," added Colonel W.

"Cannot you tell me something, Sampson?" said the Colonel. "Ah, Massa Colonel, you was too soft on dem girls, Sampson dun tole you what dey was up to. Miss Sallie was a chirp one, so she was. I knew it was too late when you blindfolded em." Colonel W. explained how he had allowed two young girls to drive through his lines ostensibly to get the mails once a week. One of them had a lover, the other a brother in the Southern army. The Colonel's gallantry had paid the forfeit, they having given information relative to his position. Sampson knowing this fact urged Colonel W. to blindfold them while he drove them through. Upon this being done the Colonel never had the pleasure of driving the ladies through his lines again.

After a number of equally interesting tests the Colonel said, "I must bid you good bye very soon, Sampson; before I go you must tell me how and where you died." Sampson replied "You needn't say good-bye, I am going wid you. After you left the swamp the rebs made it warm for me. Mis Sallie declar she got squirt of me 'hind de' tree, I got way down Souf, Lor' knows whar, went to sleep up a pine, had boots on, dat's all I know 'fore de Lor', Massa Colonel, dat's all Sampson know." After this interview we heard very little of Sampson, save when some one of the old circle would send a spirit for him asking him to come to us again.

I am well aware what an easy matter it is to say all this is the result of a vivid imagination. If it were so, what kind or quality of imagination is it that furnishes intelligence beyond our reach? Although more

than twenty years have brought their varied changes, darkened by cares and vicissitudes, I can truthfully aver that Sampson Hodges, as a spirit, seems as real and tangible as do some of my many friends who were my guests in the body; not a few of whom are still living witnesses ready to attest to many of the evidences gained in our earnest search for the truths of spirit intercourse and continued life.

(TO BE CONTINUED.)

ON THE THRESHOLD, A SERMON*

BY HERMAN SNOW.

Mark xii, 25. "For when they rise from the dead they neither marry or are given in marriage but are as the angels which are in heaven."

Also, Heb. I, 14. "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?"

The dead—the innumerable company of the departed—where are they, and what is now their employment? Does all knowledge and interest in this earth cease the moment the tried and triumphant spirit quits its earthly homes? When the golden bowl of life is broke, and the silver cord loosed which has bound the mortal of man to the immortal, must it be then, that all those warm sympathies and that sweet intercourse so long cherished between the loving and the loved must utterly cease? Or is there not in the divine wisdom and love left for us a well-grounded faith that our friends have not wholly left us, though we see them not with the natural eye for they now belong to the unseen and spiritual? They seem, it is true, to have departed on a long and final journey, yet may it not be that in some subtle and mysterious way, tokens of grateful remembrance and undying love may still be made to pass between us, if so be that we keep our hearts pure and in some good degree in harmony with the angel society of which they are now members.

A faith like this, if I mistake not, is now held by a large and constantly increasing number of the purest and most spiritual minded of Christ's true church. Thousands there are in all parts of the religious world whose hours of sadness are cheered by the thought that the sympathy and aid of a departed loved one are still with them, and all the more active from the fact that this friend is no longer clogged with the imperfection and hindrances of an earthly body; thousands who feel that the darkest hours of their life are illumined by the invisible presence of some dear messenger laden with blessed and soothing influences from the Spirit-Home; thousands to whom loneliness is but little known since they are ever attended by kind and ministering spirits sent forth by the good Father to minister unto them that they may become the "heirs of salvation." These blessed angel helpers come to us in seasons of calm repose, in the twilight home when the noisy activity of day is giving place to the quiet rest of evening; in the moonlight scene when the bright heavens above seem to reflect the purity and peace of the Spirit Soul itself; in the midst of the night watches, both in our sleeping and our waking hours; in these and others of the most cherished and elevated passages of life's experiences, do we feel that the ministering spirits of our departed friends are near us with messages of peace and encouragement to our souls.

Some there are who go further than this; some who believe that the barriers between the seen and the unseen worlds are already so broken down that those in the spiritual and those in the material body are able to hold direct intercourse by means of certain sounds and other signals intelligible to the observing and well-instructed mind. But without touching at present this recent claim upon our faith, I purpose to bring forward in this discourse what seem to me some of the most weighty considerations in favor of a belief in the active presence and silent agency of departed spirits. In other words, I wish to do what is in my power toward establishing more fully the faith that those who precede us to that "Blest Eternal Home" become ministering spirits to those who remain, and that thus the two worlds are kept closely united by a bright and unbroken chain of love. And in doing this I feel that I am performing a task most grateful to every pure and loving heart, especially to those the choicest of whose earthly treasures are already laid up in heaven.

My first position is that such a belief in the presence and active agency of departed spirits is by no

*A discourse written and delivered in March 1862, whilst Mr. Snow was investigating the new Spiritualism.

means wanting in scriptural support, but that on the contrary, there are many passages—in the New Testament especially—which, if they do not actually teach it, do certainly seem highly to favor such a faith.

The two passages chosen for my text, when taken in connection, furnish probably the most decisive proof upon the subject. In the first of these, we are told by Jesus himself, that when we rise from the dead we become "as the angels in heaven;" and in the second it is clearly intimated that to the angels is assigned the office of ministering spirits to watch over the well-being of God's obedient children. If then the departed spirits of human beings become "as the angels"—in the most natural meaning of the phrase—it follows that to all who shall be found worthy to inherit that blessed life eternal and to be clothed upon with the unfading garments of the pure in heart and faithful of life—a similar delightful office will be assigned though doubtless proportioned in its duties to the spiritual elevation and consequent fitness of each individual to do the work of an angel.

I know that the force of this argument may be somewhat broken by an examination of the entire narrative of which the first half of my text forms a part. It may be said that as Jesus was at the time speaking only of the marriage relation, therefore it was only in this respect that he intended to say that men should become as the angels. But to me, there seems no natural necessity of such a limitation of the meaning, on the contrary it is quite sure that we shall become like the angels in more than this one respect if we prove true to our noble natures and high privileges. For the condition of angels is but a further advance toward that likeness to Christ and God into which it is the work of Christianity and the discipline of life to transform us. "The saints above" must then closely resemble the angels in character, and if in character, why not in their employments?

It is the belief of some that of all the glorious company who now inhabit the spiritual world there is not one but has passed through a discipline similar to ours upon this or some other of the countless spheres of God's universe. Hence it is inferred that all these beings differ, not in kind, but only in the degree of their advancement toward the Divine Perfection. If this belief be correct—and certainly it seems far from unreasonable—then the doctrine of my discourse is still more fully established.

Another passage which seems to favor my position is found in the epistle to the Hebrews, xii., and is as follows: "Wherefore seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight," etc. By examination, you will perceive that this verse is closely connected with the preceding chapter, in which there is enumerated a long list of Jewish worthies whose examples are brought forward as an encouragement to the faithful ones of the Hebrew people to whom this epistle is particularly addressed. In the passage just quoted, that vast company of patriarchs, prophets and martyrs who had departed at different periods of the nation's history are represented—not as being in some distant or disconnected position—but as a present cloud of witnesses with whom their brethren on earth are compassed about. Are not we also surrounded by a cloud of witnesses, who are deeply interested in all that relates to our higher well-being? And among them are there not some who have loved us on earth and are therefore watching our course, and helping forward our career with an interest peculiarly strong and active?

Again, in Matthew xviii., 10, is found this language: "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven." Here reference is had to the Jewish belief that each individual is under the especial care of a guardian angel. True, it may be a matter of doubt how far a simple reference for illustration like this to any belief or custom of the day implies a sanction from the great Teacher himself. But the passage has evidently some bearing upon one topic. It is a consideration not without its importance that a belief like that concerning guardian angels existed among the Jews of Christ's time; and this consideration certainly loses none of its weight from such a reference to it by so great an authority. If, then, our departed friends become as the angels, and if each one of us has a spirit guardian over him, to whom should this office be rightly assigned but to that dearest friend who loved us on earth and whose power of love is greatly intensified by the nearer approach to the Infinite Source of love which must be in the heavenly world.

But one other passage now occurs to me, which seems to have a direct bearing upon the scriptural argument in support of the doctrine of my discourse. It is found in Luke xv., 7, also in the words of Jesus himself: "I say unto you that likewise joy shall be in heaven over one sinner that repenteth." Also in the tenth verse, where the language is: "There is joy in the presence of the angels of God over one sinner that repenteth." From this it appears that the affairs of

earth are not only known, but regarded with deep interest by the heavenly inhabitants; and to whom among that bright and happy band could the knowledge of the sinner's repentance cause so great a joy as to the glorified spirit of some departed friend of earth whose prayers and efforts may have been instrumental in bringing about the happy change?

The limits of a single discourse will not permit of a critical examination of these passages. It is quite possible that such an examination might weaken their force to some extent; but it is not possible, I think, that they could be so interpreted as not to leave a strong intimation at least of the truth of our doctrine. But it does not seem to have come within the design of the Christian revelation to make known with distinctness the nature of the future existence. Its counsels and aids are mostly confined to the present life.

But still, in mercy to our weakness of faith and weariness of spirit, we are permitted to catch occasional glimpses of the glory that shall be. Nor are these brief hints worthless and wholly uncertain. With the aid of a purified and chastened imagination we can lay hold upon them, and muse upon them until, as with the eye of faith, we can see "the heavens opened and the angels of God ascending and descending upon us." Yea, we can see the love which beams forth from a familiar but now glorified countenance as some work of love or message of peace is undertaken in our behalf.

[CONCLUDED NEXT WEEK.]

A KEY TURNED BACKWARD.

By MARY HULETT YOUNG.

Dr. Elwood Morgan is alone in his library. Beyond the window is the summer night with its silvered trees and balmy silence. A large book is open before him, open at a treatise on mind and its possibilities, but he does not read.

Once he has walked to the hall door and stood musingly, then with a feeling as much like indecision as he could know, returned to his chair and fixed his eyes on the book—but he does not read.

In the hand, which rests on his knee under the table, is a bronze key. It has been in his hand for two hours. That key had a duplicate once, for the use of delicate fingers that keep it still, and both were the keys of a room just above the library. That room has been locked for years—it was locked at midnight after the day when Agnes Neville Morgan, the bride of a month, deserted her bridal rooms, without word or sign, and returned no more. The servants feared and shunned the locked apartment, as timid, senseless creatures always shun everything unusual and unexplained. One key to that locked chamber is in the white, strong hand of Dr. Morgan, and in vain for the last two hours he has tried to compel that hand to firmness, to calm, unvarying steadiness.

Twelve o'clock sounds from a tower not far away. He looks up and around as if surprised, and walks at once into the hall—up the stairs—there is no indecision now. The key turns backward in the lock and the door swings open without a sound. The white bed and pure draperies seem fresh as yesterday. The chamber is lighted by the moon—the same moon that shines into the south parlor of a New England home, where Myra Pascal, in her calm, noble beauty, remembers one trying hour—and remembers it with prayer—prayer not so much for herself as for another.

Dr. Morgan moved to the centre of the apartment and lighted the gas. It rayed out cheerily as in the remembered nights of the past, when Agnes with her sunny curls and marvelous delicacy was there. He sat down in the large, easy, pivoted chair into which he drew her so near him, so a part of him. Memory for a time mastered all purpose in his mind.

What is that small, glittering object on the front of the tall cabinet before him? Elwood Morgan's eye fixes on it—he moves forward and takes it in his hand. It is a jeweled miniature of Agnes in her fairy-like girlish beauty, with a smile of gladness on her lips and calm, trustful joy in her blue eyes. It was finished two days before her marriage, and lay near the true heart of her lover when he pronounced the marriage vow. He drew the picture toward him, but found it tied by a ribbon and some intricate knots to the handle of a small drawer that came open as he tried to detach the ribbon. A letter lay in the drawer and nothing else was there. "Dr. Elwood Morgan" was the address. It had nothing more—no name of place nor postmark—it was there for him. His heart beat wildly as he murmured: "This at last will tell me all—can I wish to know?" The nerves of the well-schooled physician and surgeon lost their balance. He staggered back to the chair, and for a time sight was impossible. What horror would that letter make no longer a fear but a certainty? After an hour had passed he opened and read the letter.

"My husband! This you are in sight of God and men,—nor do I deserve that you should scorn the

claim. I fly from you—not for another,—not for any happiness—that is past—I fly from him who no longer loves me, to whom I am no longer a blessing. I could not bear it; to feel that in one little month I had become as nothing to you, and I go. Do not dream I have gone far. I could not stay where I might not, unseen, still see you. I shall breathe the air you breathe, I shall walk on the pavement where I have seen you walk; but you will not find me—you will forget, and I shall die. Thank heaven for the Saxon delicacy of my mother; more than for my father's Norman blood—I can die. . . . Oh! let me not die in the sorrow of an utter desolation! Find this letter and come to me—if only for a moment! I love as I have never loved before at this hour when I leave you. I wished to keep your kindness when it was so generously given, but could not; I was too weak to be prized by one like you. A woman who could think, reason and study with you, would at least have been the lasting companion of your mind, poor Agnes who could only love you became a weariness. I can not, but may God bless you!

"Jane Hevenor, now Mrs. Morse, will be where I am."
"AGNES."

Elwood Morgan sprang to his feet—"She lives,—I shall find her—mine still! . . . No; five years she has suffered, has believed herself forgotten—she could not bear it. She is dead, I know she is dead—Oh! God!! give me my Agnes who loved me!"
He sank on his knees in that agonized wild prayer.

Listen! There is not a sound, not a motion in the air of the chamber,—yet he is conscious of approach—conscious of a happy presence near, and nearer. It pauses hovering in the air beside him—bends gently above him. . . . And now there are words—not heard by the ear, but fully comprehended with their meaning. It is spirit language to spirit.

In this language Elwood Morgan comprehends not only that Agnes is beside him, but, that for her sorrow is ended. "We are happy where I am—would not be again as we were. We are happy, oh! happy!" and the soundless spirit words grow rhythmic with exultant joy, yet touched with a constant and tender love.

"I would not come in the robes of clay.

A being of earth to thee unknown,
I am glad that my spirit has worn away
The grosser garb that was round it thrown.

"And when the hum of the world has died
On a summer eve from thy wearied ear.
With the song of the skies I will seek thy side.
And count it a pleasure to linger here."

On the day after he found the letter of Agnes, Dr. Morgan sought the residence of Jane Hevenor, Mrs. Morse. He learned that Agnes Neville, the orphan daughter of those who befriended her own orphaned childhood, was never absent from her for a whole day of five years until that day when she sank pale and powerless in her arms, and in one hour was dead. "I think she must have had dangerous symptoms before," said Mrs. Morse, "for she had grown weak but would not let us tell you, nor call any other counsel.

"Nothing can help me, do not be troubled about it," she said, smilingly, as if pleased to have it so. O! Dr. Morgan, you should have seen her dear pale face when she said, "Jane, my dear friend, watch when they put me in the casket, and do not let this key be taken away. It is the link that joins me still to him." He put it in my hand, holding the other key in his own, and said, "This room is sacred to us two." I left him, but he has been true—no other bride has entered there."

"We laid Mrs. Morgan in a quiet spot of her own, choosing far out in the country. We had not known of the stupid story connecting her disappearance from your home with the sailing for Europe of a dissolute Frenchman, who called himself a marquis, and had extravagant admiration of her; but we felt some indignation toward the husband who, though she left her heart-broken explanation with him, would never come to save her."

"He deserved your anger for not finding that letter at once," interrupted Morgan.

"And," continued Mrs. Morse, "we would not leave him free for a second marriage by publicly announcing her death."

There came a look of inexpressible pain on the face of the listener, for he remembered how earnestly he had craved a union with Myra Pascal. "It was divine illumination that saved me," he thought, "an inspired priestess guided then. . . . Without an answer to my frantic plea she made me know it vain, and made me know, too, that the charm of my youthful love was still unbroken."

Agnes had chosen well her resting-place. It was the country home of her parents; and the turf above

her was wavered over by lights and shadows through sunlit leaves, and from a low, white stone looked up into her husband's face, as he stood there alone, the name:

AGNES NEVILLE MORGAN,

18'2.

Before night an order was left with the best sculptor of the city for a granite shaft and pedestal, and for another low white stone to be placed by the stone of Agnes, to bear on it the name of Elwood Morgan.

A chastely-written paper was found in the purest of the city journals fully refuting, with the evidence of Mr. and Mrs. Morse and others, the base and baseless slander against the pure and beloved Mrs. Elwood Morgan, of Elm House Square. An account of her death and burial was added.

From that night which opened to him anew the bridal chamber, Dr. Morgan invariably occupied it, and, while he listened for her, the noiseless, invisible spirit-presence came to his pillow—her hand was beneath his head—her lips touched his forehead, and he sank to a rest that left him strong and clear for life's most intricate work and sternest duty.

To the material philosopher this history will be only the record of a delusion—a hallucination—yet it was a beautiful, unfading reality to him who once moved a living—not ideal—man; and who is named in these pages as Dr. Elwood Morgan. By day he walked among men, sane, trusted; sought for his calm judgment and quiet discrimination. To a few fair-minded scientists he told this precious thing of his life history; and when at last, after a series of years, he lay on his couch to arise for service to his fellow men no more, and when kind friends who loved him pleaded to be allowed to spend the nights in care of him, he invariably with a smile replied: "I do not need you, and if you stay Agnes will not come. She is God's angel to me only—if others are here she will not speak—she will not sing 'the song of the skies' to rest me."

One morning the watchers from an adjoining room entered the bridal chamber. It was neat and pure, and sweet with the sweetness of an unknown fragrance. The gas still burned and its light fell softly on the face of the dead. His manly form was wrapped in a black robe richly faced with white, his dark, wavy hair parted by invisible fingers, and a look of ineffable content on his silent lips.

"Lives shall not miss

—Their counterparts, and each shall find its own."

SYLVESTER GRAHAM.

Sylvester Graham was the bright, particular star, in the firmament of dietetic reform. His brilliant and eccentric genius and his remarkable oratorical powers displayed in his physiological lectures, made deep impressions on many earnest and thoughtful persons, (including the famous Horace Greeley,) and a reformatory movement was started that stamped the name of Graham indelibly on the physiological literature of the age. His mind was like a high strung instrument, very sensitive and electric; for he was the child of his father's old age; his sire being 70 years old when Sylvester was born, in 1794. Besides, his mother soon became a widow, while both mother and child were in delicate health; so that, for a long time, there were strong doubts that the child could be raised. By the wise and tender care of near relatives, the precocious and nervous boy was saved for his great, crowning work "The Science of Human Life," to which he devoted the most of forty years of laborious study, while the correctness of its fundamental principles he never doubted. Like all reformers he met with great opposition and misrepresentation. He was literally, "a man of sorrows and acquainted with grief." But he always stood by his guns; he having early adopted, for his motto, these words: "I dare do all that may become a man." Like Horace Greeley he came of that sturdy Scotch Irish race, noted for thrift and persistent industry.

In his "Science of Human Life," a work that might be called the classic of vegetarian literature, Mr. Graham proves, by exhaustive arguments, that man is, by nature, a vegetable and fruit-eating animal; that his whole anatomical structure confirms this theory; while the experience of multitudes of the human race who have lived on the products of the vegetable kingdom, has been every way healthful and happy in its effects. Mr. Graham lived very closely to the system that he advocated; though his family differed from him; and this difference in sentiment and practice was a source of much discomfort to his sensitive nature.

I adopted the vegetarian system, before I became acquainted with Mr. Graham; but I soon afterwards became a townsman and an intimate friend. He con-

sidered me more correct in my vegetarian practice than any persons that he knew, in the same place, and he seemed to watch with pleasure what he thought were the natural effects of my vegetarian habits. We often bathed together in the river that ran between our homes, and he always expressed delight at the evolutions of my swimming feats.

He had on his homestead, a productive garden, and he took pleasure in its thorough cultivation. He deemed all useful work honorable, and whatever he undertook he did with his might.

In his mental work he wanted to go to the bottom of things. He wished to get at causes. He could not be satisfied with any surface work. One is impressed with the finish, the comprehensiveness, the all-sidedness with which he grasped any subject that he essayed to treat. His conscientious and consuming fidelity to his work wore out that excitable frame, and, at the age of 57 years, on the 11th day of September, 1851, all that was mortal of Sylvester Graham passed away; but the truth he uttered to benefit mankind will abide forever.—*Seth Hunt in Food, Home & Garden.*

MARRIAGE AMONG NEW YORK PLUTOCRATS.

Marriage among the New York snobs and plutocrats, ordinarily treats human affection as though it were a trifling optic malady to be cured by a few drops of corrective lotion. Daughters are trained by their mothers to leave no efforts untried, short of those absolutely immoral, in winning wealthy husbands. Usually the daughters are tractable enough. Rebellion is rare with them; why should it not be? Almost from infancy (unless when their parents have made fortunes with prodigious quickness) they are taught that matrimony is a mere hard bargain, to be driven shrewdly and in a spirit of the coolest mercantile craft. Sometimes they do really rebel, however, mastered by pure nature, in one of those tiresome moods where she shows the insolence of defying bloodless convention. Yet nearly always capitulation follows. And then what follows later on? Perhaps heart-broken resignation, perhaps masked adultery, perhaps the degradation of public divorce. But usually it is no worse than a silent disgusted slavery, for the American woman is notoriously cold in all sense of passion, and when reared to respect "society" she is a snob to the core. Some commentators aver that it is the climate which makes her so pulseless and prudent. This is possible. But one deeply familiar with the glacial theories of the fashionable New York mother might find an explanation no less frigid than comprehensive for all her traits of acquiescence and decorum. How many of these fashionable mothers ask more than a single question of the bridegrooms they desire for their daughters? That one question is simply: "What amount of money do you control?" But constantly this kind of interrogation is needless. A male "match" and "catch" finds that his income is known to the last dollar long before he has been graduated from the senior class at Columbia or Harvard. Society, like a genial feminine Briarrose, opens to him its myriad rosy and dimpled arms. He has only to let a certain selected pair of these clutch him tight, if he is rich enough to make his personality a luring prize. Often his morals are unsavory, but these prove no impediment. The great point with plutocracy and snobbery is to perpetuate themselves—to go on producing scions who will uphold for them future generations of selfishness and arrogance. One sees the same sort of procreative tendency in certain of our hardiest and coarsest weeds. Sometimes a gardener comes along with hoe, spade, and a strong uprooting animus. In human life that kind of gardener goes by the ugly name of Revolution. But we are dealing with neither parables nor allegories. Those are for the modish clergymen of the select and exclusive churches, and are administered in the form of dainty little religious pills which these gentlemen have great art in knowing how to palatably sugar.—*Edgar Fawcett in Arena.*

RELIGIOUS LIFE IN ARKANSAS.

The religious life of Arkansas is quaintly sketched by Octave Thanet in her paper on "Town Life in Arkansas" in the September *Atlantic*. She says:

Life in an Arkansas town has some strong points of vantage; though, to be sure, the average villager's civilization is at the cabinet-organ stage. An amazing number of such musical instruments is sold all through the state. First comes the sewing-machine, then the cabinet organ. The ambition of rural mothers is to have their children take music lessons. The Arkansan has a great opinion of an education, and will make many sacrifices to give it to his children. Churches abound in all the small towns. They are, one may say, almost too abundant, since they are often scantily supported; the town that might have one church in peace and comfort keeping two or three in discord and leanness. In consequence the salaries

of the clergy are always small, and sometimes pitiful. In justice to the Arkansas layman, however, I ought to say that he is not captious; indeed, he is in general easily pleased, a willing worker, and, to the limit of his means, a more than willing giver. Nowhere is the cloth more respected. The churches have their own share of the makeshifts of a primitive community. If there are no pews, as sometimes happens, there is a placid borrowing of chairs. One little hill church had no lamps; so the congregation (or, rather, those who remembered it) brought their own lamps to the evening service, and could be seen gathering from afar, a light to the Gentiles, as their steps twinkled over the hills. Such inconveniences are taken in perfect good humor and seriousness. In the same spirit, allowance is made for the habits of the worshippers where they conflict with ecclesiastical decorum. Thus, in a certain church to which an Episcopal clergyman of my acquaintance once ministered, the white wall behind the pulpit was decorated to the right (very amply and blackly) with the pious confidence, "The Lord Will Provide," and to the left (equally amply and blackly) with the courteous request, "Please do not Spit on the Floor!"

Numerically the Methodists are in the van of all the denominations, especially among the negroes, although hard pressed by the Baptists. Of late years the Episcopalians and the Roman Catholics have made a marked impression on the African imagination. In Little Rock there is a flourishing colored chapel with a vested choir, and very droll it is to hear one black mite after another plead with the organist, "Please, Miss Susie, cayn't I tote de cross?" Another little African—but this story has nothing to do with the subject; it is simply "thrown in," as it were, to encourage the patient reader—rushed to the house of the rector of Fort Smith and frantically rang the bell until he appeared; then gasped, "Oh, Mist' D—, Miz M—, she's dead, and she say for you and Miz D— come over there right straight!"

REASON, INSTINCT AND GENIUS.

Though it may be impossible to explain the connection between these three, yet a few suggestive questions may throw some little light on the subject. Is "instinct," say in any species of animals, reason perfected by experience? the individual through the race having learned knows, therefore, the best absolutely in its own line. Is genius in man also reason perfected by experience? Knowing the best attainable in any line of art or mechanism, etc., so instinct and genius differ from reason by knowing and seeing as in a glass what is best to do and how to do it, having no more need of the instrument (reason) by which they learn. Is reason, then, the instrument for gaining knowledge by experience under the limitations of progressive material expression or embodiment? Hence it would appear that knowledge can only be complete when it knows all things absolutely by seeing them without reasoning about them. Is reason, then, we ask, the grand instrument which infinite wisdom has conferred on finite creatures for the acquisition of that knowledge which shall link them with the infinite when completed? So man, the microcosm, when completed or perfected, will embrace in himself all lines of knowledge. In this he will differ from other creatures which only know in their own particular lines that concern themselves only, but man knowing all is the summary of all creatures, and their connecting link with the infinite mind.—*Dr. William Sharpe, in Light.*

ACTIVE LIFE BEYOND THE GRAVE.

The effort to prove there is life beyond the grave is sometimes spoken of as selfish, by the very men who declare themselves most eager to promote the terrestrial welfare of their fellows. It is hard to say why it should be philanthropic to desire the lesser boon for mankind, and selfish to desire the greater; unless, indeed, the genuine philanthropist is forbidden to aim at any common benefit in which he himself may expect to share. In reality, this confusion of mind has a deeper source; it is a vestige of the old monkish belief that man's welfare in the next world was something in itself idle and personal, and was to be attained by means inconsistent with man's welfare in this. Whether Christianity ever authorized such a notion I do not now inquire. It is certain, at any rate, that science will never authorize it. We are making as safe a deduction from world-wide analogy as man can ever make regarding things thus unknown, when we assume that spiritual evolution will follow the same laws as physical evolution; that there will be no discontinuity between terrene and post-terrene bliss or virtue, and that the next life, like this, will "resemble wrestling rather than dancing," and will find its best delight in progress, not attainable without effort so strenuous as may well resemble pain.—*F. W. H. Meyers in Nineteenth Century.*



SEPTEMBER DAYS.

From September's misty grass,
Growing on the furrowed ground,
Comes the cheery cricket sound,
While from twisted browning trees
Apples fall.

And the warm and dusty winds,
Turning white the furrowed weeds,
Whirl the leaves and thistle seeds.
From the mellow hazy air
Bluejays call.

O'er the meadow's aftermath,
By the August rains made green,
Harvest spider-webs are seen,
Showing wet, like fresh drawn net
Spread to dry.

Threading from the summer's woof,
Golden-rod September weaves,
Binding it with crumpled leaves,
Sparrows trailing flight from trees
Through the sky.

Butterflies with snowy wings,
Rising from the asters white,
Look like petals in their flight,
Or as souls of summer flowers
Passing by.

—NINA SHAW IN LADIES' HOME JOURNAL.

THEIR MOTHER.

My boy sat looking straight into the coals,
From his stool by my feet one day,
And the freight burnished the curly head,
And painted the cheeks with a dash of red,
And brightened his very eyes as he said,
In his most confidential way:

"Mamma, I think, when I'm a grown up man,
I shall have just two little boys."
I smiled—he was six—but he did not see,
And I said: "Why, yes, how nice that will be!
But if one were a girl, it seems to me,
It would add to your household joys."

"Well, yes," reflectively, "that would be nice,
And I'll tell you just what I'll do.
I'll name one Robbie, for me, you know,"
Then the bright eyes shone with a deeper glow,
"And there's just the two of us now, and so
I'll name the girl Annie, for you."

"But how would their mother like that," I asked,
"Do you think that she would agree
For us both to have names while she had none?"
With the mystified, puzzled look of one
Wholly befogged, said my logical son,
"Their mother! Why, who is she?"

—GOOD HOUSEKEEPING.

Virginia C. Meredith in *Kate Field's Washington*: When a higher type dominates custom personal purity will be popular and will prevail, because the individual really wishes to be clean in body, heart, and mind, lovely in his whole life. This is not a Utopian picture. There are to-day thousands of pure minded men and women; the question is only how their number shall be increased. A famous political economist laid down this rule for acquiring wealth: "Cut off your losses and let your profits run." Now, is not that a rule for social as well as financial application? "Cut off" the production of the criminal and vicious and impure classes. How? By educating women so that they may become fit to be mothers. This education is not to be acquired in a day, but what do you think may be done in fifty years? Suffrage is a very considerable force in this process. Grant woman the right to acquire an education, the right to accumulate property, it follows logically that she must be granted the right to use that education, to protect that property. Can she use her education if she cannot participate in the making of laws which may annul her intelligent efforts by taking from her the control of the child she is training? She loses control of her child when she cannot participate in the making of laws that sanction institutions calculated to help or hinder what she would make of that child's character. Is her property her own if she cannot participate in making laws which tax it for the support of criminal courts and prisons rather than for libraries and gymnasiums? If any woman, from her own point of view, does not see conditions congenial to the soul culture of her child, then let her be free to renounce marriage—renunciation is the noblest of virtues; but she cannot renounce marriage unless she can earn her own living. When she can earn an equal price for equal work, when she can take her abilities into any field and

find competition free, then she is a free and independent being; then she does not have to marry for financial support; then she finds life so full of grand interests that she does not need to marry in order to find work for her hands and love for her heart.

When women are financially and socially independent, then will love be holiest, then will it always be the bond of happy marriage. Will any one in a sane moment accept the nonsense that is talked and written about the sanctity of motherhood and dignity of wifehood while the reality of unloved wives and doomed children is heartbreaking? The grand and full destiny of the wife and mother can be fulfilled only when woman becomes the very flower of civilization as she is of creation, when she shall have attained the ability to understand and claim her rights and privileges—her right to the best, the purest that manhood can offer, her privilege of electing, not blindly, but intelligently, to become a wife and mother.

Why will not woman make a good druggist? She has quickness of discernment, is skillful in the use of her fingers, and light in movement. These are important qualities to the analyst and compounder. In the many details of domestic service, especially in the kitchen, they come into play just as much as they do in the laboratory of the pharmacist. In fact, one who would be competent as a cook for a large family would, we think, be competent as a druggist. There are some drug stores managed by women, and successfully. This fact we know, and it settles the question of their competency for a line of usefulness that is likely to last many years longer. The common method of drug prescribing for illness may gradually decline, but the use of chemicals for sanitary purposes, anodynes, washes, lotions for local application, mineral spring waters, toilet articles, surgical appliances, bath conveniences, and a thousand other things, will always be needed in civilized society and make the pharmacy a permanent feature. We should advise the bright young woman who would be up and doing for herself, and who feels deterred from trying this or that because there are so many of her sex in it already, to try pharmacy. The good clerk is not "a drug in the market."—*Phrenological Journal*.

Mrs. Mary A. Livermore in the September number of the *North American Review* treats of the great progress made by women's organizations for benevolent, educational and philanthropic work during the last twenty-five years. Commencing with women's work in the Sanitary Commission, at the beginning of the war, and coming down to the present time, Mrs. Livermore sketches the development of the various organizations instituted by women and carried by them to marvelous success in all the fields of philanthropic work. It is a record of twenty-five years' successful work in those fields, far surpassing, in the magnificent results achieved, anything known in history. Through the influence of these women's organizations colleges have been founded for them, scientific and professional; art and industrial schools have opened their doors to them; remunerative employments have given them entrance, while freedom of choice and action is the birthright of American women as of no others on the globe. Under these stimulating influences what a grand work women have achieved in the last quarter of a century!

Uncle Samuel's housekeeping closely resembles individual enterprises and woman occupies a relative position under the national banner to that which she is expected to fill in smaller principalities; where she is frequently called upon to collect paper, strings, hammer, nails, etc., forming an arabesque very like a spider's web—if she had that little creature's power of outlining its path—in her zeal to collect all the implements necessary for the head of the house to execute a *chef-d'œuvre* in domestic art, while the said man, after a more or less successful use of the contents of the little domicile together with some not inventoried, steps back, surveys his finished work, beams on his helpmeet and with elation somewhat disproportioned to the success of the enterprise—from a feminine point of view—promptly leaves her to bring order out of chaos and restore harmony to the deranged household. Now how could he get along without her? At all events, she thought she could not get along without him—and here she is.—*Miss E. L. Morse in The Chautauquan*.

PERSONAL EXPERIENCES AND VIEWS.

TO THE EDITOR: Of course THE JOURNAL's readers are all very nice people and do not like to seem curious, but it is perfectly evident (especially to a psychometer) that some of them would really like to know what I am and what I believe. This is the reason why I ask some of the valuable space in your paper to explain how it has come about that I seem rather mixed up in my theological views, and why I really do not know, whether I am a Christian or Spiritualist, a Christian Scientist, or Theosophist, or in fact just what I am. Before I begin, I beg, however, that no one will fall into the error of thinking that I have no ideas about all these subjects, because I do not myself know exactly where I belong, and have never been properly classified or labeled.

To begin at the beginning, I will say that I was not born of religious parents, and my childhood was passed in delightful freedom from all religious restraints. I am of Scotch descent on my father's side, and have always suspected that the doctrines of "Infant Damnation," "Foreordination" and the "Election of the Saints" are responsible for the agnosticism which has developed in later years.

My mother was of Quaker descent, and "was led by the spirit" all the days of her life. The only creed I remember of having heard from either parent was that of my mother, and was embodied in these words: "I believe that the same power which created me and has provided for me so far, will provide for me in this life or any other."

I grew in freedom, and for many years I enjoyed my irreligion. But people change with time and circumstances, which was the case with me, and there came finally a period in my life when I had a "call" to know something about God—know something beyond this present material existence. In my perplexity I turned to the only people who seemed to know much about him. I mean the Christians. They claimed to know so much, and assured me it was all so easy—I had nothing to do myself. It was all in believing. I must "believe the Bible," "believe in Christ," "believe in the church," "believe I was a sinner," and many other things about which I felt I knew nothing. Believing anything of that kind was not in my power just then. I only wanted to believe something. But I somehow did not feel I was especially a "sinner" or deserving God's wrath. It did not strike me that I was entirely responsible for my shortcomings, as I had not made myself. I could not think that God would punish me because I could not believe something seemingly unreasonable to me. As a matter of course my Christian friends sighed over my infidelity and let me go. At last a kind friend brought a little light to my soul, when he advised me to inquire of God about what I wished to know.

It turned out to be such a good way for finding out things, that I have kept it up ever since. Now that is how I was first "converted." For which my Christian friends gave thanks and church doors opened.

Alas! Not for long; I had been too much converted. In becoming a Christian I had also become a Spiritualist. Now, it was all right for God to teach me how to become a Christian; but it was very wrong of Him to enlighten me on Spiritualism.

Being very ignorant at that time I could not help wondering if the mistake was with God, with me, or with the Christian people. But this was not all or even the worst of it. With my unfortunate tendency to overdo everything I found I actually believed too much. I believed in "answer to prayer," "faith healing," and such unchurchly things. In a word, I believed the Bible; which to my surprise, I found, was not the thing for a Christian to do. Possibly all this could have been gotten over if I had only been a "regular." I mean if I had been converted in the regular way. Perhaps some one may not know the difference. A "regular" is a person who stands up in church to be prayed for, and confesses a belief in Christ. I actually had the audacity to think God could hear and answer prayer, without the paraphernalia of the church or a belief in church dogma on my part. Hence it was plain I never would do for a Christian. As I really wanted to be something, I thought to myself, since I was converted to Spiritualism, I will be a Spiritualist. But imagine my surprise when I found Spiritualists had a catechism. They asked, "How can you be a Christian if you are a Spiritualist?"

This was exactly like the Christians who

asked: "How can you be a Spiritualist if you are a Christian?" I really could give no satisfactory solution.

Not being properly taught, I got confused about the "angels" and "guardian spirits," "the holy spirit" and "inspiration." I shocked my Spiritualist friends because I believed in hell (I really thought I knew something about it). I horrified my Christian friends because I thought there ought to be a way to get out as well as into hell. Then, too, about Christ. Spiritualists said "he was a medium," which in no way disturbed my Christian faith, for he himself says: "The father in me, he doeth the works. I do nothing of myself." Christians call him the "Son of God." My Spiritualist belief was in no way disturbed by that. In his own words it is said: "Is it not written in your law?" "I said ye are gods." While trying to straighten out the apparent inconsistency between my two beliefs, along came Christian science. Here seemed a mantle large enough to cover everything which I now or ever wished to believe. For I began to think I should need room in which to grow.

Christian science said: "God is good," "God is spirit," "God is all," and I said "yes." It said: "There is no evil," "All is good." I said: "Amen." I found I had been entertaining "illusions and errors." But I started out in search of truth, and for a time all went well, until some of my heresies got noised about. I was dreadfully mixed up about prayer. I never could tell which was right, to pray in good old Methodist style, or "invoke the spirits," or "enter into the silence," and many people seemed to think it did make a difference. But my disgrace was complete when I believed in "spirit communication," talked about "psychometry," "magnetic currents" and such things. I reasoned, if "all is spirit" why not believe in "spirits," and pleaded that psychometry was only carrying to its logical conclusions the teachings of the "science." But it was of no use. The people who had been affirming "all is good" began telling me "all this is bad." How all could be good and yet so many things be bad puzzled me, which proved that I was in "error" and needed "treating" against my many "delusions." The trouble no doubt arose from the irregularity with which I had studied, and a disposition to find out things for myself. I had not discovered that a few people had a corner on the truth.

By this time any sensible woman would have learned to stop thinking and let others think for her. But some people never learn, and I was just as ready as before to take up every new idea which came along. With true woman curiosity, when the theosophical wave swept over this part of the country it carried me right into the theosophical society. Here was the doctrine of Karma, and reincarnation, with a great deal beside about which I really knew nothing and (confidentially) I never found anybody who did. Of course I wanted to know what there was in it, but it did not occur to me that there was any special hurry about settling questions which it would require ages for us actually to know anything about. I felt like waiting a little, which of course proved I lacked the "illumination" which would make me a worthy disciple of this new religion. Besides, with my usual obtuseness I did not see the difference between a "master" and a "spirit," and was dreadfully tangled up over the "elementals and elementaries," the "astral shells," and all the rest. But what could be expected of one who never had a "mahatma" for a teacher, and who tried to use her own judgment in selecting truth from error. I am certain this would not prove so hard a thing to do if it were not for the difficulty I have in finding out the difference in things which look exactly alike. I am sure, too, that it is very mystifying and rather discouraging when just as I think I am enunciating some purely original idea for some one to say, "Why, that is predestination," or, "You must be a Swedenborgian," or, "Our Unitarian minister said that last Sunday." Really it makes one feel that truth is not so exclusive as some people try to make out.

I am afraid THE JOURNAL's readers will begin to think I am as far as ever from defining my position; but I want to say that if there seems to be an uncommon lot of things about which I know nothing, and don't pretend to, there are some things which I really do believe. I do believe that when we study into the soul of things, when we lose sight of names and personalities, when we lay aside our prejudices and self-love, when we seek earnestly for truth rather than beliefs, then we will find a wonderful harmony in all these spiritualisms. We will see that

the apparent differences are more in name than in essence. We will see that, as all objects take on the color of the glasses which we wear, so the same truths often look different, according to the eyes which see them; and, finally, we will see that it is not after all so important what one believes as what one is.

ADALINE ELDRED.
CENTRAL MUSIC HALL, CHICAGO, ILL.



REDUCED FARE TO MINISTERS.

TO THE EDITOR: My attention has been called to an editorial note in your valuable paper, commenting upon a letter of mine in the *Christian Register*, of Boston, in which I gave information to our ministers concerning the reduced rates of fare offered by various railroads throughout the country. You contend, I believe, that the railroads ought not to make this discrimination in favor of the clergy and that the latter are wrong to accept such favors. I am not disposed to quarrel with you over this issue; indeed, I sympathize very much with your position in the matter, and for long years refused to accept the half rate tendered to ministers. I might indeed plead in extenuation a remark made to me by one of the leading railroad presidents of the country: "Anything you can make out of a railroad is a clear gain to the cause of the Lord," and I might also commiserate with you that you are yourself not in the ranks of the clergy, and thus able to avail yourself of the privileges from which you are now debarred by your sadly secular condition. So great, however, is your popularity among the liberal ministers that I have no doubt those disqualifications could be easily removed, and their sympathetic hands laid upon you in ordination, should you so elect.

In all seriousness, I have felt less scruple in accepting such favors since the national interstate law has provided that the clergy may be extended a half rate, at the option of the railroads. Since my missionary duties on the frontier for the last five years, I have had occasion to observe how great is the equivalent rendered by the clergy in return for such favors. In this sparsely peopled country the minister is a herald of education, social culture and public morality, as well as religion, and renders a hundred-fold return for any favors the community or railroad extend to him. He is poorly paid, surely, at the best, and is called upon right and left to lecture, preach, conduct temperance and other reform meetings, organize literary societies and charitable organizations; all without remuneration to him, not even his traveling expenses being defrayed. Under these conditions, the minister may be justified, I think, in accepting the reduction of rates of travel tendered him in graceful acknowledgment by the state or corporation, if he can do so without placing himself under wrongful obligations to either.

This is a matter which every one must settle for himself. I myself refused for long years to avail myself of the privilege, and should certainly never clamor for it.

CHAS. W. WENDTE.

OAKLAND, CAL.

SPIRITUAL PROGRESS.

TO THE EDITOR: This is the closing day of the 12th annual session of C. L. F. A. of Spiritualists. It is cool but pleasant, and crowds of people are flocking in to participate in the closing ceremonies. In numbers and interest manifested the camp is fully up to preceeding years. I think there is an unmistakable advance among confirmed Spiritualists in the essential elements of true spirituality over former years. If there has not been less of the merely commercial phase of mediumship there is observable a constantly increasing number who have outgrown it—who no longer depend upon or rest in the phenomenal. They are no longer content to stand still looking up into the heavens—they are moving on. With not less faith in essential verities they are more critical and less tolerant of sham and pretense. While more tolerant and receptive of infallible ethical principles whenever found, they are constantly becoming broader, more charitable and inclusive. From year to year there is a constantly lessening hold and sway over the multitude of those who indulge in iconoclastic and anarchistic harangues.

The occupation of the destructive class is rapidly waning. There is a growing demand for builders—for constructive work. As has been said here in substance, a child can destroy, but it takes men and women to build. After the two days' discussion on the question: "What should be the attitude of the spiritualistic platform to other religious bodies?" a thoughtful and cultured Spiritualist remarked: "That discussion could not have occurred three or four years ago, so broad, so generous and charitable in its utterances. There is less and less hold upon campers of the self-seeking and an awakening recognition of those in honor esteeming, sometimes, others better than themselves. Service and not selfishness is beginning, as in the end it ever does, to command respect. The old is dropping out and the new and the better coming in. The former is being relegated to the back-ground while the latter is advancing to the front. Self-abnegation is being preferred to self-glorification. That is the way the tide seems to be setting in at Cassadaga; and if I mistake not no platform speaker can much longer command the confidence and respect of Cassadaga audiences who does not recognize the present tendency. This estimate is based upon the free and outspoken criticism of all platform utterances not in accord with present tendencies. The great problem of a successful spiritualistic camp is slowly but surely being solved at Lilly Dale.

F. H. BEMIS.
LILLY DALE, August 30, 1891.

AUTOMATIC WRITING.

TO THE EDITOR: The contribution of Mr. B. F. Underwood, on automatic writing, in *THE JOURNAL* of August 29, is a valuable addition to the general stock of information on that subject.

The phenomena reported bear a very striking similarity to those in the case of Rev. P. H. Newham, (Proceedings S.P.R., vol. iii., page 6,) of Mr. Schiller and others, (vol. iv., page 216-222,) and many others. They do not occur according to the expectation, the wish or the will of the operator. They point strongly to an extraneous personality, presenting many difficulties in the hypothesis of the unconscious self. To me, however, the most striking fact is that these phenomena raise many more questions than they solve, and place the goal of absolute knowledge at a constantly increasing distance.

Were there but two ponderable bodies in existence in the wide universe the phenomena of their motion would be exceedingly simple; if, indeed, an intelligent being could distinguish any motion at all or at most any other motion than a mere increase and decrease of distance between them. Their revolution about a common centre of gravity would probably be indistinguishable, for lack of other bodies to show the relativity of their motion, but when a planetary system is subject to the reciprocal gravitating influence of all its members, the complexity of the motion of each body becomes too great to be followed with vigorous mathematical precision; so when we have postulated the possibility of thought-transference, we have an agency which, like the law of gravitation, has such a wide sweeping influence, that all individual powers and agencies are liable to be lost sight of in the complexity of the whole. To unravel this tangled web of psychical and physical forces seems to be the most intricate problem of this or any other age.

J. T. D.

LEARNED FOOLISHNESS.

TO THE EDITOR: Orthodox scientists often denounce Spiritualism as a simple piece of foolishness. What amount of learned foolishness is however displayed by them in their own provinces is almost incredible. Next to Koch's lymph comes Bernheim's blood transfusions for consumption. The goat has immunity from consumption on account of the particular state of the blood-serum. This slowly starves the germs. Bernheim now makes a blood transfusion with the hope to accomplish the same end in the human body. Bernheim injects an acid blood-serum into an alkaline body. Here his induction is wrong. No sooner enters the acid blood, than it is neutralized by the alkaline state of the man's and is therefore worse than useless. The poor patient is merely put to an unnecessary torture. The correct induction on the given premises is this: bring the system into an acid reaction and you slowly but surely starve the germs. That this can be done without injury to the subject is without doubt. A pure milk and meat diet alone tends to it. The raven eats freely from cattle that die

from pleural-pneumonia, because on account of a pure meat diet his blood is in an acid condition.

Now, what is that particular state of the goat's blood. It is simply acid, while the human blood is alkaline. Professor Nothnagel has demonstrated that all pathogenic cocci are plants. They all drive in an alkaline solution, they all perish in an acid solution. Professor Fraser, in his thorough going investigations with the cattle stricken with pleuro-pneumonia in the Bavarian mountains found that the cattle, the blood of which reacted acid, was immune from the disease; those of which the blood reacted alkaline took the infection. Mark here, that the blood of vertebrates may be acid or alkaline. The detriment in the alkaline state is that they are more apt to take infectious disease. There are certainly a number of drugs that will induce it, but their employment depends upon a comparatively unexplored field in physiology.

KARL CROLLY.
PLEASANTVILLE ST., N. Y.

HASLETT PARK CAMP MEETING.

TO THE EDITOR: On Sunday, August 23rd, I heard Mr. Emerson speak and give tests from the platform in presence of 1,500 people—the tests clearly recognized, save in one instance, and all held highly satisfactory. Tuesday I spoke, was sick on Thursday and Mrs. Walton filled my place to the satisfaction of her hearers, the audiences decreasing as the cold storms sent half the campers home. Saturday I left to attend the funeral of Mr. Chubb at Pewamo, a cousin of Mrs. E. C. Woodruff, who spoke twice at the camp very acceptably. On Sunday, the 30th, came angry skies, keeping people away, yet Mr. Moulton spoke to a fair audience in the morning and Dr. Spinney to some 250 in the afternoon. Just before he commenced, lightning struck a tall tree near the auditorium, glanced from its trunk and poured its stream of fire into the open end of the room, over the heads of the people, and out of a window over the platform, giving a shock to most, seriously hurting none, and followed by a crashing peal of thunder and an hour's pouring rain. Had its fiery path been ten feet lower the result would have been fatal to many. As it was, quiet was restored in due time and all listened safely to the concluding discourse. On the whole the month's meetings were considered the best ever held there.

G. B. STEBBINS.

A CATEGORICAL JUDGMENT.

TO THE EDITOR: On reading the article on "Kindness to Animals" in *THE JOURNAL* of July 18th. I was strongly reminded of the results of close observations I have made of men who will ill-treat a cat. I know there are many men who do not hesitate to kick a cat out of their way and the next moment caress and fondle a dog. It is not to be wondered at that we see so many of the feline race filled with fear, and seemingly always expecting to be hurt by some enemy. My observation has taught me that I would not trust my happiness with a man who would lift his foot to rid his pathway of a cat. I would advise all young girls who expect to obtain a fond, true, tender-hearted and noble husband for a future mate, to avoid as they would poison, such a man, for as sure as they make him a partner for life, they will regret it. I am not an unmarried woman and I am blessed with a husband who could not be cruel even to a cat.

JENNIE POTTER.

A VOICE FROM ITALY.

Our esteemed friend and subscriber, Chevalier Sebastiano Fenzi, of Florence, Italy, under date of August 14th, concludes a business letter as follows:

I always read greedily your *JOURNAL* and always gather rich food for my heart and mind. Thank you for it. In the present number (1st August) almost every article is a gem. My thoughts are however of too optimistic a nature to be always in harmony with the ideas and feelings of all your clever writers. For instance the article of Mr. J. B. McLaughlin is of a nature that thinkers must admire and indeed all that he says has an echo in my own heart and head, and I also believe that it is well that some one should authoritatively write as he does, because the eternal struggle between good and evil must be kept up and never slacken. And yet admitting this and fully conscious of its necessity, I ask Mr. J. B. M. the same question I put to one of our priests, who by the

way received it with a shudder, as if I had been blaspheming: "If you take away evil from the lists of life's fight, what remains?" upon which the said priest, quite shocked, replied: "Need I say it, why, good remains of course!" to which I retorted: "You are greatly mistaken, for how in the name of reason could you possibly understand what good is if evil was wanting to render it comprehensible to your understanding through contrast? How could you possibly call anything beautiful if ugliness were not there to give you the clew to grasp it?" The priest was dumb-struck, for the idea had never occurred to him! Now, Mr. J. B. M. naturally seems to be of too high a standard not to know this as well as and perhaps better than I do, and therefore my observation to him would simply be limited to my expressing a little surprise at his interspersing his clever writing with too much asperity, without allowing his superior nature to give "the devil his due!"

In another part of his article he says that we cannot love the unknowable. Yes! true enough, and this is the reason why in applying the word love to the soul of Cosmos, I have ever felt so reluctant, that in my scribbles I have always substituted for it what I believe to be the only right expression, namely, faith.

I will not continue to infringe upon your time, as else I would have a good many more things to say. One observation I needs must yet be allowed to make: I am thankful for enjoying life in this glorious period of the world's history, in which Spiritualism has come to the front, bidding fair to sweep away all the warlike superstitions and myths of the past and rearing for mankind the temple of the true God, the soul of the universe, which must remain unknown and unknowable until we, through evolution, reach up to the altitude required to comprehend it. A hearty shake of the hand and believe me as ever, yours fraternally,

DYING DECLARATION OF A LITTLE GIRL.

A story of a soul's experience with the hereafter and its subsequent return to the body is causing a great deal of interest here, writes a San José correspondent of the *San Francisco Examiner*. Daisy Williams, the thirteen-year-old daughter of Alfred E. Williams, living at the corner of First and Martha streets, has been sick for the last three months with quick consumption, superinduced by an attack of measles. The girl died this morning.

The parents state that four weeks ago today their daughter to all appearances died. After a period of twenty minutes, during which no sign of life was manifested, the girl suddenly revived and said to her little sister:

"Maude, I have come back to stay a while with you."

The girl then told that she had been in heaven. She said that on her arrival her little sister, who had died nine months before, flew to her, took her by the hand and introduced her to the Savior. Her description of heaven was most vivid. She related that she saw a host of winged angels flying in every direction with the swiftness of light; told whom she had seen in heaven; gave the names of many relatives of the family that died before she was born; also the names of persons whom the family say she could not have known and never heard of.

She stated that Jesus had led her by the hand and showed her a view of hell. She saw many persons there, but recognized only one, a Mrs. Armour, who died here some time ago. The girl said that Jesus told her that she must on her return to earth tell her family what she had seen, and if they did not believe her statement that he would come himself or send her little sister to convince them.

When describing the appearance of the angels to her mother she said: "Why, mamma, they are just like men." She said that she had no conception of what they looked like before. She told her family that Jesus's message to them was that they would be saved if they would be good, and told her father that Jesus had instructed her to say to him that he must stop swearing and he would be saved.

To-day the girl repeated the story to several without the slightest deviation. The family at first did not believe it, supposing that it was the result of a wild delirium, but now they are positive that the girl was never delirious during her sickness, and that her story was a correct representation of what she saw. Many of those living in the immediate neighborhood are firmly convinced also of the truth of her experience as narrated.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Dr. S. G. Howe, the Philanthropist. By Frank Sanborn. New York: Funk & Wagnalls. 1891. pp. 370. Price, \$1.50.

This biography, one of the American Reform Series edited by Carlos Martyn, gives a very readable sketch of the life and career of a remarkable man—a man who fought for the independence of Greece, who was imprisoned in Berlin for assisting Polish insurgents, who opened the world to the mental vision of the blind deaf mute, Laura Bridgeman, who resented the slaveholder's aggressions in early days and later helped to make Kansas a free state, whose whole life was devoted to active philanthropic work. "This is the man," said Edward Everett Hale once, "who redeemed the word 'philanthropist' from the scorn which was falling upon it, and which I have half a right to say it deserved. The impression that the word philanthropist gives even now in half the civilized world is of a person with long hair who talks about something of which he knows nothing. And Dr. Howe, with his practical ability, his knowledge of men, able to use everybody just as far as his purpose went, perfectly unimpaired of reputation.... has redeemed that word of words from such base sneers and placed it where it belongs.... Men had to follow where such a man directed."

Mr. Sanborn has made free use of the memorial volume which the friends of Dr. Howe printed just after his death in 1876, and has had access to a large mass of papers and letters by or relating to Dr. Howe, some of them furnished by his widow, Julia Ward Howe and his daughter, Mrs. Elliot. The author has prepared the work with the added advantage of a long personal acquaintance with the subject of this sketch. With such a character and such stores of material to draw from, the biographer could hardly fail to make an interesting work. Dr. Howe was a hero, full of courage and of enthusiasm for humanity, and as Mr. Sanborn says, his nature like his fortunes was romantic. What one most misses in the work is deficiency of statement and portrayal of the inner life of Dr. Howe which will probably be more fully revealed in the more extended biography now being prepared by his family.

The Socialism and Unsocialism of Thomas Carlyle. A collection of Carlyle's social writings. Numbers 3 and 4 of the Social Science Library. New York: Humboldt Publishing Company, 19 Astor Place. Price, paper, 25 cents each.

Although a pronounced individualist, Carlyle was in many respects socialist in his views. In criticism of the shams of modern civilization he was uncompromising and terribly severe. He has been called the "great unmasker." He was not a man of science, but he had clear intuitions and intense hatred of deceptions and humbugs of all kinds. And he had the knack of making people listen to and consider what he said. The Humboldt Publishing Company has done well to bring together what such a man had to offer upon social problems, for few have now the leisure for a complete study of his works, which embrace twenty-four volumes.

Carlyle had much to say respecting questions which are still perplexing the minds of men and confronting us for a solution. Half a century ago he said, in regard to the land question, that "the notion of 'selling' for certain bits of metal, the Iliad of Homer, how much more the land of the world creator, is a ridiculous impossibility." He did not believe in universal suffrage and he said cuttingly: "The notion that a man's liberty consists in giving his vote at election hustings, and saying: 'Behold, now I too have my twenty-thousandth part of a talker in our national palaver; will not all the gods be good to me?' is one of the pleasantest!"

An interesting essay, by Mazzini, on Carlyle is given as an appendix to the second volume. Mazzini protests against Carlyle's views.

MAGAZINES.

The Homiletic Review for September opens with an article by Prof. Edwin C. Bissell on the "Pentateuchal Discussion." A prominent feature of the number is a symposium on "What Line May All the Enemies of the Saloon Unitedly Battle." The articles are contributed by Edward Everett Hale and Rev. Herrick Johnson. There are able sermons, editorials and notes in this number of the *Homiletic Review*

which is really an excellent publication of its class. Funk & Wagnalls, New York. The September number of the *Freethinkers' Magazine* has a number of instructive papers among which are "Slow and Sure Education vs. Revolution," by Rev. A. D. Mayo; "Is the Evolution Theory Just?" by Herbert E. Crosswell, and "A Confession of Belief" by Lewis G. Jones. (Buffalo, N. Y.)—Our *Little Ones* for September abounds as every number does in charming stories and pictorial illustrations, some of them very funny, and enough to make old and young laugh, and all instructive for children. Russell Pub. Co., 36 Bromfield St., Boston.—The September number of *Current Literature* has as an added feature, a department devoted to "The Literature of the Drama." The idea is to bring together the admirable editorials, special articles and essays now being written on theatrical subjects. For September the selections are Nym Crinkle's "American Playwrights;" "The Independent Theater," by C. H. Meltzer; and "The Prejudice Against the Players," from the *London Spectator*. The Current Literature Publishing Company, 30 West Twenty-third street, New York.

The September issue of the *Electric Magazine* opens with a very appreciative article of the late Canadian statesman, Sir John Macdonald. Mrs. Lynn Linton writes on "The Wild Women Politicians," which should attract attention. The article on "Telepathy," by Reginald Courtenay, discusses a topic of great interest to-day with much suggestiveness. Sir Henry Parkes speaks with authority on the "Union of the Australias," and Count Tolstoi makes one of his characteristic utterances on "The Right of Revolution." Andrew Laing contributes a charming article on "Life in Homer's Time," and Archibald Forbes contributes a very interesting paper on "A War Correspondent's Reminiscences." There are various other articles of interest, among which are striking short stories and poems.

The September issue of *St. Nicholas* is introduced by "The Song of the Goldenrod," written by Grace Denio Litchfield, and illustrated by Laura C. Hills, whose frontispiece drawing has proved a successful "trap to catch a sunbeam." Charles F. Lummis begins in this number a series of Tee-Wahn, or Pueblo, Folk-Stories which are truly remarkable. Of unknown age, these tales are aboriginally American, and will, no doubt, be as eagerly examined by wise professors skilled in such lore, as by their chubby children who care nothing for "comparative mythology," but know a good story when they see it. The illustrating, by George Wharton Edwards, is remarkable for its force and originality of motive.

The *Century Magazine* will celebrate the 400th anniversary of the discovery of America by publishing a "Life of Columbus" written especially for that magazine by Emilio Castelar, the famous Spanish orator, statesman, and author. The work is written in Spanish, and will be carefully translated. Senor Castelar, whose interest in and admiration for America are well known, has made a careful study of the new historical material bearing upon the subject, and it is said that his papers will be very richly illustrated. Others articles dealing with the discovery of America are in course of preparation for the same magazine.

A work of value to all interested in the art of Shorthand is now in press and will soon be issued by S. C. Griggs & Co. It is entitled "Eclectic Shorthand Lessons." Copious Exercises for Practice under the Rules of Eclectic Shorthand, by Prof. J. G. Cross, author of "Eclectic Shorthand," "Eclectic Shorthand Dictionary," etc. It is intended for use in aiding students in acquiring a thorough knowledge of the art of Shorthand by supplying for careful practice copious sentences illustrative of the various rules as laid down in the text-book of Eclectic Shorthand and also to furnish exercises to be used as a speed drill in securing rapidity in writing.

FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. We can and will, if you please, teach you quickly and without PAY, how to earn from \$5 to \$10 a day at the start, and more as you go on. You can commence at home, in any part of America. We start you, both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write at once, if you haven't already. Address **Stinson & Co., Box 1500, Portland, Maine.**

"THE NEW METHOD" for curing the most chronic diseases. Rev. A. Albro, D.D. Utica, N. Y., writes: "One of the greatest boons to mankind in modern days." Infinitely better than the Hall System. Half the price. Send for testimonials. **HEALTH SUPPLIES CO., 710 BROADWAY, N. Y.**

EDUCATIONAL.

UNIVERSITY OF ILLINOIS.

Courses in Agriculture; Engineering, Mechanical, Civil, Mining and Electrical; Architecture; Chemistry; Natural History; English and Science; Latin and Science; Ancient Languages; Philosophy and Pedagogy; Military Science; Art and Design; Rhetoric and Oratory; Preparatory course of one year. Women admitted. Address Regent of University, Champaign, Ill.

New England Conservatory

Founded by Dr. E. TOURJEE.

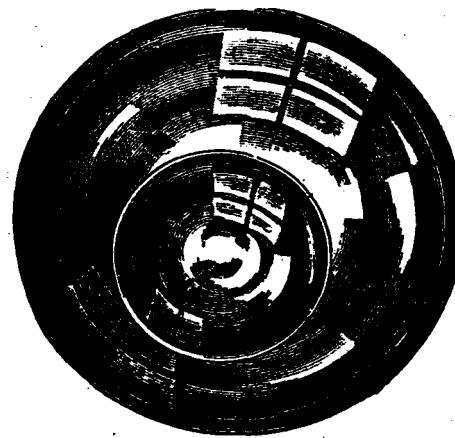
CARL FAELTEN, Director.

MUSIC Instruction in Piano, Organ, Voice, Violin, Solfege, Harmony, Etc. Class Tuition, 20 lessons, \$10 to \$30. Private lessons given. Recitals, Lectures, FREE to all Choral and Orchestral Practice. **ELUCUTION**—Oratory, Dramatic and Lyric Action, Fine Arts, Languages, Literature, Piano and Organ Tuning. A comfortable HOME for Lady Students. Calendar free.

Fall Term Begins Sept. 10, 1891. FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

OREGON FRUIT LANDS in the heart of the famous Willamette Valley. Best all-irrigation. Very healthy. Send 10 cts. in stamps to full particulars to GEO. M. MILLER, Eugene, Ore.

THE WIZARD BUBBLE BLOWER.



The new Scientific Toy, which is creating so much interest among men of science as well as the children. It surprises and delights every one that sees it. It produces a bubble within a bubble, the outside one of immense size. The inner one floats and flashes with the most brilliant rainbow colors. Produces a "balloon" bubble, with car attached, which will float for hundreds of feet in the open air. "Twin bubbles," chains of bubbles a yard in length, and many other forms of bubbles hitherto unknown.

Just the thing to entertain and instruct Kindergarten pupils or children in the home. Although only introduced a few weeks, over 40,000 sold, and "Wizard Bubble Parties" are becoming the latest fad of New York's 400.

The following are a few of the testimonials we have received from persons who have had a "Wizard Bubble Blower":

Prairie City Novelty Co.: I received the "Wizard Bubble Blower," and found it so satisfactory that I this day enclose you \$2.00 for a dozen more. MRS. W. W. JOHNSTON, Eureka Springs, Carroll county, Ark.

Ottawa, Kan., Dec. 13, 1890. DEAR SIRS: We are well pleased with the blower. I am trying to get a large order for them. Respectfully, MRS. GEO. O. HOWE.

Mercer, Pa., Dec. 25, 1890. DEAR SIRS: The "Wizard" came all right, and is adding its share to the enjoyments of Christmas. Yours, etc., J. V. STOCKTON.

Rockville, Conn., Dec. 15, 1890. The Prairie City Novelty Co., No. 45 Randolph street, Chicago, Ill.: DEAR SIRS: Yours of the 10th received the 13th. In reply this morning I have to express my satisfaction with the Bubble Blower. I shall make an effort to get orders for the Bubble Blower, and when I get a sufficient number, I shall send an order direct to you. Yours as ever, EDDIE S. JONES, Lock Box 63, Rockville, Ct.

This wonderful toy is sent to any address on receipt of 25 cents. \$2.00 per dozen to Agents and Dealers by express, charges prepaid. All orders shipped on day received. Address:

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago., Ill.

GUIDE-POSTS

ON IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."

Price 25 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

Upward Steps OF Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC HISTORIC.

GROWTH OF REFORMS—ANTI-SLAVERY, ETC.—THE WORLD'S HELPERS AND LIGHT-BRINGERS—SPIRITUALISM—PSYCHIC RESEARCH—RELIGIOUS OUTLOOK—COMING REFORMS.

—BY— GILES B. STEBBINS,

Editor and Compiler of "Chapters from the Bible the Ages," and "Poems of the Life Beyond"; Author of "After Dogmatic Theology, What?" etc., etc.

CONTENTS.

Dedicatory Introduction.
CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.
CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.
CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton; Samuel L. Hill; W. B. Channing; Pierpont; Theodore Parker.
CHAPTER IV.—Anti-Slavery; Garrison; "The Fieas of Conventions;" Personal Incidents H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Eia; Josephine L. Griffin.
CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Friends; Cadwallader Lucretia Mott; McClintock; J. T. Hopper; Thomas Garrett; Richard Glazier; Progressive Friends Meetings.
CHAPTER VI.—The World's Helpers and Light Bringers; John D. Zimmerman; W. S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; E. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Religion of the Body;" Jugoi Arinori Mori; Peary Chand Mittra; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.
CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing; Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Illumination; Blind Inductive Science.
CHAPTER VIII.—Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired Experiences; George Elliot; Helen East Jackson; Prof. Stowe; Mrs. H. B. Stowe; Savonarola; Rev. H. W. Bellows; Dinah Mulock Craik; A Simple Michigan Maiden; Lizzie Doten; Reading German Philosophy; Record of an Hour's Experience.
CHAPTER IX.—Religious Outlook; Coming Reforms; A New Protestantism; Women in the Pulpit; Rev. Horace Bushnell's "Deep Matters;" Radicalism; Ethical Culture; Liberal Christianity; A Needed Leaven; Two Paths; Future Religion; Coming Reforms; Conclusion.
Price, cloth bound, \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

LIGHT ON THE PATH.

With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover, 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

By MRS. E. B. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences of the death of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day." Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school." Altogether it is well worth careful reading by all candid minds.

Pamphlet, 101 pp. Price 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

SCIENTIFIC RELIGION;

OR,

HIGHER POSSIBILITIES OF LIFE AND PRACTICE THROUGH THE OPERATION OF NATURAL FORCES.

BY LAWRENCE OLIPHANT.

With an Appendix by a Clergyman of the Church of England.

This celebrated work may be read with profit by thinkers and students. Price, \$2.50; postage, 15 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Chicago, Ill.

THE GIRLS OF NINETY-ONE.

They tell me 'twas the fashion
O long and long ago,
For girls to look like lilies white,
And sit at home and sew.
Forth strode their sturdy brothers
On many a gallant quest;
But the maids behind the lattice
Their weary souls possessed.

To-day the times have altered,
And pretty Kate and Nell
Are playing merry tennis—
In sooth, they do it well.
They ride across the country,
They climb the mountain side,
And with oars that feather lightly
Along the rivers glide.

If they've not been to college,
They are going by and by,
To shake the tree of knowledge,
Though its branches touch the sky,
For all their Greek and Latin,
And poring over books,
With faces smooth as satin,
They'll keep their dainty looks.

Do you want a happy comrade,
In study or in fun?
Be sure you'll find her quickly
'Mid the girls of Ninety-one.
She'll keep that bright head steady,
Unharm'd in any whirl,
And not a lad will love her less
Because she is a girl.

—MARGARET E. SANGSTER.

Harvest Excursions.

"Reduced Rates to the South, Southeast, West and North West." August 25th, September 15th and 29th, the Chicago and Eastern Illinois Railroad will sell Round Trip Harvest Excursion Tickets to points in the South, South East, West and South West, at greatly reduced rates. For particulars inquire of Ticket Agent.

Two Harvest Excursions.

The Burlington route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25 and September 29, Harvest Excursion Tickets at low rates to principal cities and points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago, Ill.

Farming That Pays.

Many Eastern farmers are at a loss to understand why farming is not so profitable to them as it was to their fathers. The reason is that in the present generation the enormous products of the fertile lands of the West have established prices in every important market of the world. The New England agriculturist cultivates a small acreage, too often of rocky and exhausted soil. His Western rival tills broad lands of inexhaustible richness.

This year's wheat crop of Kansas alone would fill 180,000 cars containing 333 bushels each, and these would make a train 1,200 miles long. What an instructive lesson should that train of cars convey! Moving at the rate of ordinary industrial processes it would consume 25 days of 24 hours each in passing a given point! It would reach five times from Boston to New York, and across the entire length of Massachusetts would stand eight rows deep!

But the Eastern farmer should view for himself the shocks of wheat, and the corn and vegetables, and fruits ripening now in vast quantities upon these wonderful prairie and valley farms, and Harvest Excursions were inaugurated to enable him to do so at nominal cost. This year the dates for these excursions are Aug. 25th and Sept. 15th and 29th. Greatly reduced rates may be obtained at Chicago and along the Atchison, Topeka and Santa Fe R. R. to Missouri, Kansas, Colorado, Oklahoma, Indian Territory, Texas and New Mexico, the Garden-Belt of the West. For further information apply to Jno. J. Byrne, 621 Rialto Bldg., Chicago, or Geo. T. Nicholson, Gen. Passenger Agent, Topeka, Kan.

Harvest Excursions.

On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

Home Seekers' Excursions.

Via the Louisville and Nashville R. R. on September 15th and 29th. Excursion tickets at especially reduced round trip rates from Chicago to points South and South West, good returning for 30 days from date of sale. Call or address George L. Cross, N. W. Pass. Agt., 332 Clark St., Chicago, Ill.

With the most skilled teachers and all the advantages of a carefully regulated and refitted home, the New England Conservatory of Music, founded by the late Dr. Eben Tourjee, is undoubtedly the most liberally equipped, and best in the country. Its graduates are found in all the principal cities and towns of the Union, filling positions as teachers in institutions of learning, and vocalists and organists in churches. Mr. Carl Paetzel, the Director, is well known at home and abroad as an accomplished musician and teacher, and under his care the coming year promises to be one of the most successful in its history.

Two Genuine Harvest Excursions

will be run from Chicago, Milwaukee and other points on the lines of the Chicago, Milwaukee & St. Paul Railway, to points in Western Minnesota, Northwestern Iowa, South and North Dakota, Nebraska, Kansas, Colorado, Utah, Wyoming and Montana, at cheap excursion rates on August 25 and September 29, 1891.

For further particulars apply to the nearest coupon ticket agent, or address F. A. Miller, Asst. Gen'l Pass. Agent, 209 Clark street, Chicago, Ill.

P. S.—It will do your heart good to see the magnificent crops in Southern Dakota. They are simply immense.

HARVEST EXCURSIONS.

Greatly Reduced Rates via Illinois Central.

August 25th and September 29th.

On the above dates the Illinois Central Railroad will sell harvest excursion tickets at very low rates to all points on its lines west of and including Iowa Falls, Ia., to Sioux City, Sioux Falls and points beyond; also to points on its line south of Cairo (excepting New Orleans), to points on the Mobile & Ohio R. R. (excepting Mobile), and to points beyond in Southwestern Louisiana on the Southern Pacific and to points in Arkansas and Texas; also from all points on its lines north of Cairo to all agricultural districts in the West, Northwest, South and Southwest. Tickets good to return for thirty days. For rates and full information call on any ticket agent of the Illinois Central Railroad or connecting lines, or address J. F. Merry, A. G. P. A., Manchester, Ia., or F. B. Bowes, 194 Clark st., Chicago, Ill.

A. H. HANSON, G. P. A., CHICAGO, ILL.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50

John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle

WHY SHE BECAME A SPIRITUALIST.

BY ABBY A. JUDSON, MINNEAPOLIS, MINN. Contents: Portrait and Life of Author. Her Method of Going Under Spirit Influence. Twelve Lectures, Selected poems, Communications from her missionary father and mother and other guides. Fully bound in cloth. 28 pages. Price, one dollar; postage, 10 cents. Remit by P. O. order or registered letter. "Terrestrial Magnetism," ten cents.

LOGIC TAUGHT BY LOVE.

—BY—

MARY BOOLE.

Part of the object of this work is to call attention to the fact that our life is being disorganized by the monotony of our methods of teaching.

Price, \$1.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago

Poems of the Life Beyond and Within.

Voices from many lands and centuries saying, "Man thou shalt never die."

EDITED AND COMPILED BY G. B. STEBBINS. "It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—SYRACUSE STANDARD.

"Clear type and tinted paper make it setting for its rich contents."—ROCHESTER UNION.
"The world will thank Mr. Stebbins for his work long after he is gone."—JAMES G. CLARK, SINGER AND POET.

Price, \$1.50, mailed free of postage.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.



Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$429 on 104 Light Brahma in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she CLEARS \$1800 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DANIEL AMBROSE, 46 Randolph St., Chicago.

THE BIOGEN SERIES

Consists of concise Essays on Living Questions of the day or of historical research in Religion, Science, and Philosophy, prepared by writers of the most eminent ability. Under the editorial direction of Dr. Elliott Coues.

NO. 1. "BIOGEN." A Speculation on the Origin and Nature of Life. By Dr. Coues. Now in its Sixth Edition.

NO. 2. "THE DEMON OF DARWIN." By the author of "Biogen." Now in its Third Edition.

NO. 3. "A BUDDHIST CATECHISM." By H. S. Olcott. With Notes by Elliott Coues. Third American Edition.

NO. 4. "CAN MATTER THINK?" By an Occultist. With Introduction and Appendix by Elliott Coues. A New Edition.

NO. 5. "KUTHUMI." The True and Complete Economy of Human Life. A New Edition. Rewritten and Prefaced by Elliott Coues.

NO. 6. "A WOMAN IN THE CASE." By Professor Coues. Washington, 1887. Second Edition. Now first added to the Biogen Series, with a new Introduction by Elisabeth Cavazza.

Price, 50 cents each.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

DEATH,

IN THE LIGHT OF

The Harmonial Philosophy.

BY MARY F. DAVIS.

A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rare faithfulness the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.

Price, 15 cents. Eight copies for \$1. Cloth bound, 30 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES.

"One of the most candid and able expositions of philosophy truth to which this association has ever listened."—JOHN A. TAYLOR.

Price, 10 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchanging and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter, and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

Price, \$1.00, postage 10 cents.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

Latest Novelty Out

THE NEW AND WONDERFUL

MAGICAL TRICK BANK.

A handsome dove-tailed box with small drawer on top. You put on the drawer, ask some one to put penny, nickel or dime in slot, push drawer in and then pull it out quick, when money has disappeared and no way of getting it out. Secret only known to owner of bank. Fun, pleasure and profit combined.

Price 15c by Mail Postpaid.
\$1.00 per dozen to the trade. Every dealer should have them in stock. Agents can make \$5 to \$10 a day selling this bank. Address all orders to

PRAIRIE CITY NOVELTY CO., CHICAGO, ILL.
45 Randolph Street,

IMPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times.

CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. Chaldean seers are good. The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Psammeticus. Prophecies regarding Cyrus. The "Golden Star" of Persia.

CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Luck and Confucius. Present corruption of the Chinese.

CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphian Oracle. Pansias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS

CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.

CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.

CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Madeleine Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.

CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier.

CHAPTER V. THE SPIRITUALISM OF THE WILDERNESSES AND CAMERARDS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Cevennols War.

CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan, Fox and Wesley.

CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Reveries of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seers of Prevois.

Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY.

CHAPTER II. DELUSIONS. American false prophecies. Two ex-reverends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.

CHAPTER III. DELUSIONS (continued). The revival of "Pirandello's" dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for septs and gnomes. Chemical processes for the manufacture of spirits. A magician wanted.

CHAPTER IV. Mental diseases little understood. CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusuf. Strange logic and strange theories.

CHAPTER VI. SKEPTICS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethelians.

CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palace of Jupiter. Re-incarnate literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.

CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Benjamin Cox. The concealment of "spirit-draper." Rope tying handcuffs. Narrative of exposed impostures. Various modes of fraud.

CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through ether. "Spirits brought flowers." The ordinary senseless variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters.

CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.

CHAPTER XI. "OUR FATHER." CHAPTER XII. THE HIGH ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published a \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

8vo., 412 pages. Price, \$2.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

SEEKING FOR KNOWLEDGE.

Many of the Harvard students spend their summer at the seashore or mountain tutoring. One of them, says the Boston *Traveler*, writes home to a friend of his eight-year-old pupil, whom he finds to be very tractable while having a lesson, but extremely prone to ask questions during the hours of leisure which display not only a thirst for knowledge but great ability in interrogation. Here is a sample:

"Oh, Mr. C—, see this! What is it?"
 "A worm."
 "What species, Mr. C.?"
 "Willow worm."
 "Pillow germ?"
 "No, willow worm."
 "Oh, I beg your pardon! What is this green liquid all over him?"
 "Blood."
 "Where did it come from?"
 "Out of the worm, of course."
 "Why?"
 "You crushed him."
 "I did not. It is green and why?"
 "Built that way."
 "Like houses, only of animal, mineral and vegetable substances?"
 "I did not assist at his creation."
 "What?"
 "I do not know."
 "Are we not interested?"
 "Oh, very much!"
 "Shall you find out?"
 "Perhaps."
 "When will you tell us?"
 "To-morrow."
 "To-morrow is Sunday."
 "Well, then, Monday."
 "But why did you say 'to-morrow'?"
 "I did not think."
 "Then you will not tell us to-morrow?"
 "Oh, I'll tell you in a few days."
 "But you said you would tell us on Monday."
 "Well, perhaps I will."
 "Why do you say 'perhaps'?"
 "Nothing is certain on earth."
 "What?"
 "I may not be able to find out."
 "Did you say 'nothing is certain on earth'?"
 "Yes."
 "Why?"
 "Things change."
 "Do you believe in evolution?"
 And so on, *ad infinitum*.

Samuel Bowles's Pamphlets: Experiences of Samuel Bowles in Spirit Life, or life as he now sees it from a Spiritual Standpoint, price 25 cents. Contrast in Spirit Life, and recent experiences, price, 50 cents, and Interviews with Spirits, price 50 cents in paper cover. For sale at this office.

The Salem Seer

Reminiscences of
 Charles H. Foster,
 THE FAMOUS MEDIUM.
 BY
 GEORGE C. BARTLETT.

The writer of this book was associated with Mr. Foster for some years and took every advantage of testing his peculiar gifts. Urged by many who were knowing to this Mr. Bartlett finally consented, and the result is a plain statement of facts and descriptions of many seances held in all parts of the world, which he hopes may be of service to investigators and a stimulus to practical and scientific researches. Rev. S. C. Beale (Unitarian), in a letter written at the time of Mr. Foster's obsequies and read by Rev. George S. Hosmer, who conducted the services, has this passage: "Whatever one's theory might be, in his presence the reality of a future life seemed to possess and command even the habitually indifferent. To thousands of thoughtful men and women on both sides of the Atlantic, he has been a voice from the eternal world."

Bound in cloth, and illustrated with a picture of Mr. Foster. Price, \$1. Address
 Jno. C. Bundy, Drawer 134, Chicago, Ill.

UNITY a weekly journal of Freedom, Fellowship and Character in Religion.

Eight four-column pages, well printed. A liberal sermon every week, with live articles on current topics. One dollar a year.
 Ten weeks on trial for ten cents in stamps.
 CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.



Our High Grade List and Rates Book sent to any address on receipt of a 3-cent stamp.
 LORD & THOMAS,
 NEWSPAPER ADVERTISING
 45 RANDOLPH STREET,
 CHICAGO.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. Moody, ton, Me., writes: "I have used Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair." *

Ask For

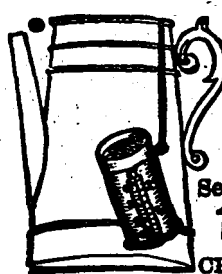
Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
 Sold by Druggists and Perfumers.

IF YOU HAVE
MALARIA OR PILES,
SICK HEADACHE, DUMAGUE, COSTIVE BOWELS, SOUR STOMACH AND BELCHING; if your food does not assimilate and you have no appetite,

Tutt's Pills

will cure these troubles. Try them; you have nothing to lose, but will gain a vigorous body. Price, 25c. per box. SOLD EVERYWHERE.



PERFECT COFFEE MAKER.

A new invention for making coffee or tea better than any thing now in use. Saves 1/4 of the coffee. Can be used with any coffee or tea pot. If you like a fine cup of coffee this article is just what you need. Sent by mail upon receipt of 25 cts. Agents wanted.
 PRAIRIE CITY NOVELTY CO.,
 45 Randolph St., CHICAGO, ILL.

THE WAR IN HEAVEN.

BY DANIEL LOTT

This is founded upon Revelations 12-19 and will be found interesting. Price, 10 cents.
 For sale, wholesale and retail, by JOHN C. BUNDY Chicago

RULES AND ADVICE

For Those Desiring to
 FORM CIRCLES.

Where through developed media, they may commune with spirit friends. Also a Declaration of Principles and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents.
 For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE GREAT
SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.
 Buy the NEGATIVES for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever.
 Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00.
 For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Do You Want the Earth?

NEELEY'S REVERSIBLE

U. S. Map and History of American Politics

NEELEY'S DOUBLE MAP CONTAINS

Rand McNally & Co.'s Latest Railroad Town and County Map of the U. S. in Colors, and is 3 feet 10 inches by 5 feet 6 inches—Corrected to Date. Price of this Map Alone is \$5.00.

AND ON THE OTHER SIDE:

The Political Map; 3 feet 10 inches by 5 feet 6 inches, which alone sells for \$5.00.
 A Diagram Showing all of the Political Parties. 11x66
 A Diagram Showing all the Presidents and Cabinets. 5x66.
 A Diagram Showing the Political Complexion of each Congress. 2x66.
 A Diagram Showing the Creeds of the World. 13x10.
 A Diagram Showing the Standing Armies of each Nation. 13x10.

A Diagram Showing the Naval Tonnage of each Nation. 13x10.
 A Complete Map of the World. 13x20.
 A Map of Central America. 10x13.
 A Map of Alaska. 10x13.
 A Map of South Africa. 10x13.
 A Map of Upper Nubia and Habesh or Abyssinia. 10x13.
 A Map of Persia, Afghanistan and Beloochistan. 10x13.
 A Complete Map of the Solar system—best ever made. 13x10.

PICTURES OF ALL THE PRESIDENTS FROM WASHINGTON TO HARRISON.

IT ALSO GIVES IN BRIEF:

The History of the U. S. Government by Congress.
 The History of the U. S. by Administrations.
 An Analysis of the Federal Government.

Issues of all Political Parties.
 The History of all Political Parties Which Have Existed in This Country.

THE COMPLETE REVERSIBLE MAP

Is printed on both sides, is 3 feet 10 inches by 5 feet 6 inches, and is mounted on rollers top and bottom, with tape on sides, and is the largest ever made.

These Two Maps Bought Separately Would Cost
 TEN DOLLARS.

OUR GREAT OFFER:
On Receipt of \$1.50

We will send THE WEEKLY TIMES for one year and the above-described map.

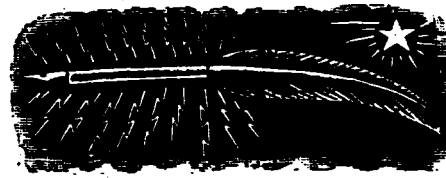
ARE YOU READING THE DAILY
CHICAGO TIMES,

The Greatest Democratic Paper in America? If not, why?

On receipt of \$2.50 we will send you THE DAILY AND SUNDAY TIMES for three months and the above map.

We will send this great Map for ONE DOLLAR to our present subscribers PREPAID BY EXPRESS, and guarantee satisfaction and safe delivery or MONEY REFUNDED. We can mail the map, but it is much safer by express. Please to name your postoffice and express office. We will supply the map at this rate only so long as our supply shall last. Each subscriber is entitled to as many maps as he wants at \$1.00 each. Order at once.

Address THE TIMES, Chicago, Ill.

Everybody Should Have One of the New
Magnetic Penholders.

It is made of nickel, steel and celluloid, and for strength, lightness, beauty and health induction, cannot be equalled in the world. It prevents WRITER'S CRAMP AND PARALYSIS.

PRICE, 25c.

For Sale by all Dealers in Stationery.

If your dealer does not keep it send 25c in stamps to us, and we will send you one by return mail.

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Sole Agents.

THE JOURNAL BINDER
 Is only 75 cents to Subscribers

A VALUABLE LIST OF BOOKS FOR SALE AT THIS OFFICE.

The best works by the most popular writers are embraced in this list, and now is the time to order. Where science is sought for, what is better than the works of William Denton? The Soul of Things, Our Planet, Is Darwin Right? and Radical Discourses.

The Light of Egypt, or The Science of the Soul and the Stars. This work has a definite purpose, namely, to explain the true Spiritual connection between God and Man, and the Soul and the Stars.

A new edition of Psychometry by Prof. J. Rodas Buchanan, and The New Education by the same author.

In the line of poetry are Lizzie Doten's Poems of Progress and Poems Inner Life. Barlow's Voices, and Immortality Inherent in Nature. Angel Whisperings for the Searchers after Truth, by Hattie J. Ray. Consolation by A. P. Miller. Radical Rhymes by William Denton, and Poems from the Life Beyond and Within compiled by Giles B. Stebbins.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer.

The Records of a Ministering Angel by Mary Clark.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for one of her latest works Between the Gates, a continuation of her delicate style.

Heaven Revised, a narrative of personal experiences after the change called Death by Mrs. E. B. Duffey.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit world.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

The Way, The Truth and the Life, a hand-book of Christian Theosophy; Healing and Psychic culture, a new education, based upon the idea and method of the Christ by J. H. Dewey, M.D. Also The Pathway of the Spirit. A guide to Inspiration, Illumination and Divine Realization on Earth.

From over the Border, or Light on the Normal Life of man by Benj. G. Smith.

Transcendental Physics, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

Scientific Religion by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

Lights and Shadows of Spiritualism by D. D. Home. This work was originally published in England in 1877, and was in advance of its time. Events of the past few years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

The Pioneers of the Spiritual Reformation, being the life and work of Dr. Justinus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions by Countess Catharine, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry, \$2.16; The New Education \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The complete works of A. J. Davis, \$30.00; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Deleuze, \$2.15; Diegesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems,

\$1.60; Heroines of Free Thought, \$1.75; Pioneers of the Spiritual Reformation, \$2.65; Nature's Divine Revelations, \$3.75; Transcendental Physics, 75 cents; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Stories for Our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols., \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way, the Truth and the Life, \$2.00; The Pathway of the Spirit, cloth, \$1.25, paper, 75 cents; D. D. Home, His Life and Mission, plain, \$2.00, gilt, \$2.25; Lights and Shadows of Spiritualism, \$2.00; Unanswerable Logic, \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holyrood, \$1.60; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirits Book, Kardec, \$1.60; Beyond the Gates, \$1.35; Between the Gates, \$1.35; The Light of Egypt, \$3.00; Angel Whisperings, plain, \$1.50, gilt, \$2.00; Heaven Revised, 25 cents; From over the Border, \$1.00; Scientific Religion, \$2.50; Is Darwin Right? \$1.05; Radical Rhymes, \$1.30; Consolation, and other Poems, \$1.00; Poems from the Life Beyond and Within, \$1.60; Logic Taught by Love, \$1.00; Light on the Path, cloth, 40 cents, paper, 25 cents; Book on Mediums, Kardec, \$1.60.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.

For sale, wholesale and retail by JNO. C. BUNDY Chicago

BOOKS.

SPIRITUALISM.

Psychical Phenomena,
Free Thought and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a

CATALOGUE AND PRICE LIST

upon application.

JNO. C. BUNDY, Chicago, Ill.

THE PIONEERS OF THE

SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

Cloth bound, 325 pp. Price, \$2.00; postage, 15 cents. For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

STARTLING FACTS

IN

MODERN SPIRITUALISM.

BEING A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Reads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

BY

N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 600 pages; it is printed on fine calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says:

"With these avowals of its teachings the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

Price, \$2.25.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ETHICAL RELIGION.

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.

Ethical Religion; The Ideal Element in Morality; What is a Moral Action? Is there a Higher Law? Is there anything Absolute about Morality? Darwinism in Ethics; The Social Ideal; The Rights of Labor; Personal Morality; On some Features of the Ethics of Jesus; Does the Ethics of Jesus satisfy the Needs of our Time? Good Friday from a Modern Standpoint; The Success and Failure of Protestantism; Why Unitarianism Fails to Satisfy; The Basis of the Ethical Movement; The Supremacy of Ethics; The True Basis of Religious Union.

OPINIONS.

W. D. HOWELL, in *Harper's Monthly*: "Where it deals with civic, social, personal duty, Mr. Salter's book is consoling and inspiring."

Nation: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest."

Congregationalist: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly desirous of finding the truth, and so free from any intentional irreverence that conservative Evangelical believers hardly will object to his spirit."

THE RELIGIO-PHILOSOPHICAL JOURNAL: "A few of the lectures give to the theoretical side of important problems careful consideration and deep thought, while they all present the author's views, though sometimes fragmentarily, in a scholarly and attractive manner. Mr. Salter's philosophic and religious position is evidently agnostic, with a strong leaning toward theism and immortality of the soul, at least for a morally select portion of humanity. In his conception of Spiritualism is prominent those aspects of it which offend his refined taste, and it is not strange therefore that he fails to appreciate the system of thought as understood and expounded by its representative thinkers. When Mr. Salter comes to understand Spiritualism through study and investigation, instead of, as now, chiefly through the interpretation of its opposing critics, he will find to his astonishment, may be, that its ethics and his are nearly identical."

Cloth, 332 pages. Price, \$1.50.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE

Watseka Wonder!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

This well attested account of spirit presence created a wide-spread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.

To those familiar with the marvellous story, it is

NO WONDER

the interest continues, for in it an indubitable testimony may be learned how a young girl was

SAVED FROM THE MAD HOUSE.

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respect, all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As

A MISSIONARY DOCUMENT.

for general distribution, it is UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narratives make a

SIXTY-PAGE PAMPHLET.

Price, 15 cents per copy.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE LIGHT OF EGYPT,

OR

The Science of The Soul and The Stars.

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove a real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—*Mrs. Emma Hardinge Britten.*

"A work of remarkable ability and interest."—*Dr. J. E. Buchanan.*

"A remarkably concise, clear and forcibly interesting work..... It is more clear and intelligible than any other work on like subjects."—*Mr. J. J. Morse.*

"A careful reading of THE LIGHT OF EGYPT discloses the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—*New York Times.*

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension of any cultivated scholarly reader."—*The Chicago Daily Inter Ocean.*

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—*Hartford Daily Times.*

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint this is a remarkable production..... The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—*The Daily Tribune (Salt Lake City).*

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—*The Detroit Commercial Advertiser.*

"It is an Occult work but not a Theosophical one. It is a book entirely new in its scope, and must excite wide attention."—*The Kansas City Journal.*

"The book is highly interesting and very ably written, and it comes at an opportune time to clinch the case of the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—*Kansas Herald.*

"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—*San Francisco Chronicle.*

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminate and extra heavy cloth binding. Price, \$3.00.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO.

Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years.

BY MORELL THEOBALD, F. C. A.,
Of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in America.

The book is a large 12mo. of 310 pages, handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. Price \$1.50—a very low figure.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

Maria M. King's PAMPHLETS

Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship.

These pamphlets have been published and sold separately for several years and are now bound together in a convenient form.

Price, \$1.25.

For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

Signs of the Times

From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

—BY—
PROF. ELLIOTT COUES, M. D.,

Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

CONTENTS.

The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing indispensable. The Spiritualistic or the Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science. The Biogen Theory. The Astral Body. The Better Way. Natural Magic. The Outlook. And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cents. One Hundred Copies, \$10. Fifty copies, \$5; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

—BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.

"It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent, to give a wide range of ancient and modern proof of the higher aspects of the God idea in history. The closing chapter on intuition, gives some remarkable facts."—*Detroit Post and Tribune*.

12mo, cloth, 144 pages. Price 50 cents; postage, cents.

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade. "It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was."—*New York Tribune*.

Price, cloth, 50 cents; paper, 25 cents.

For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

—BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., 372 pages. Price, \$1.50; postage 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

OUR FLAG,

OR THE EVOLUTION OF

The Stars and Stripes;

—BY—

ROBERT ALLEN CAMPBELL,

Compiler of the first Atlas of Indiana, author of "The Rebellion Record," etc.

This work as a history of the "Stars and Stripes," gives the facts that are recorded in official documents, the Histories of the Country and the Cyclopedias so succinctly and interestingly arranged that the whole story is told in a moderate volume.

The symbolic meanings of the colors and the designs of the "Star Spangled Banner" are beautifully brought out and embellished with 29 illustrations—three of them in colors showing Foreign, Colonial and United States ensigns.

Price, \$1.00, postpaid.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SOUL.

—BY ALEXANDER WILDER.

Pamphlet form, price 15 cents.

For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

IS DARWIN RIGHT?

—OR—

The Origin of Man.

—BY WILLIAM DENTON,

Author of "Our Planet," "Soul of Things," etc.

This is a cloth bound volume of two hundred pages, 4mo., handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.

Price, \$1.00; postage, 5 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ILLUMINATED BUDDHISM

OR

THE TRUE NIRVANA.

"The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana.... but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author shows in every chapter evidence of profound thought and a mastery of statement that is a pleasure to follow."—*Exchange*.

Price, cloth, \$1.00; paper, 50 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

PARTURITION WITHOUT PAIN.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Loxler, late Dean of the New York Medical College, for Women, etc.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, reparatory and preventive training, rather than course of remedies, medications and drugs.

Price, \$1.00.

For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF

Christian Theosophy, Healing, AND PSYCHIC CULTURE,

A NEW EDUCATION,

BASED UPON

The Ideal and Method of The Christ

—BY J. H. DEWEY, M. D.

The object of the book is not to teach a philosophy, but a method: a method by which all may come to an immediate intuitive knowledge of the truth, each for himself, by an inward illumination, which is claimed to be within reach of the humblest.

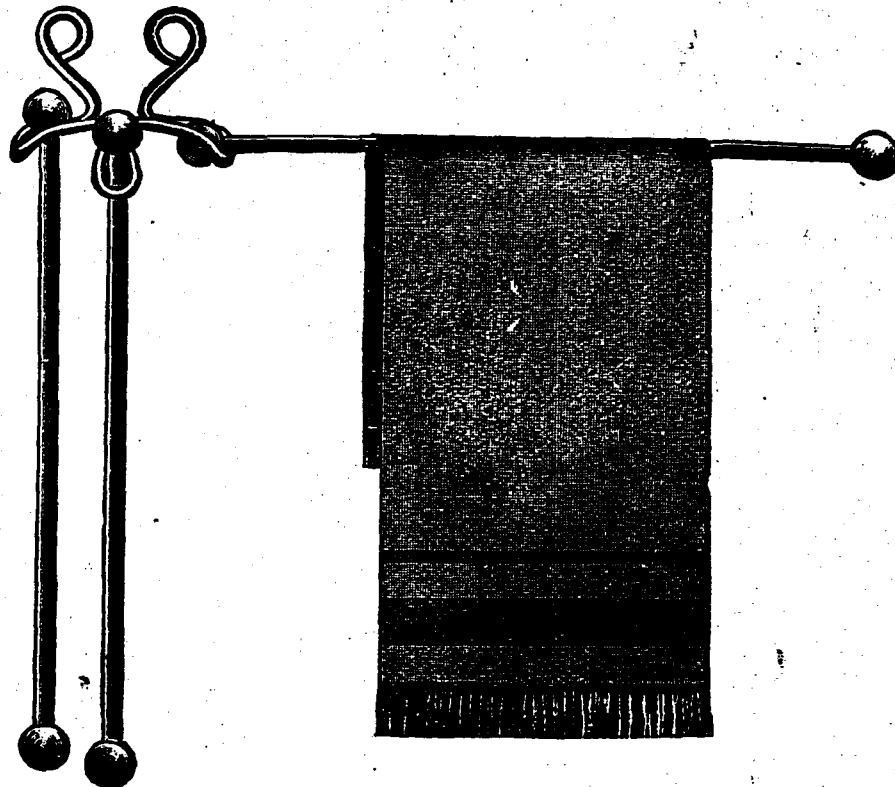
A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others.

More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscle, the musical or any other faculty.

400 pp Price, \$2.00 Postage, 10 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

World's Fair Towel Rack.



The most unique and practical article of the kind made. Can be fastened anywhere. Made of steel, finely plated; will last a life-time, can not get out of order and is both useful and ornamental. Arms not in use, by simply lifting up, are put completely out of the way. Agents sell from 1 to 5 at every house. Ladies buy by the dozen, artistically ornamenting them with ribbon, etc., and presenting them to their friends, making the most useful, ornamental present imaginable. The best selling article out this season. One little boy sold 4 dozen in one day. The following is a clipping taken from the review column of the "Agents Review," of Ravenswood, Ill., regarding this useful article:

"Their ornamental towel rack is a little specialty which ought to sell well. It is a beautiful little article, finely nickel-plated, and as it folds up very neatly when not in use is an ornament to any room in the house. The low price coupled with the merits of this article insures for it a large sale, and it is an article which an agent will find to his or her advantage to push."

Sample by mail, 25c. One dozen by Express, \$1.25.

Address all orders and make all remittances payable to

PRAIRIE CITY NOVELTY CO., 45 Randolph street, Chicago, ILL.

THE LIFE OF THE GREAT EMANCIPATOR!

Herndon's Lincoln.

The true story of a great life is the history and personal recollections of ABRAHAM LINCOLN

—BY—

WM. H. HERNDON

—AND—

JESSE WILLIAM WEIK, A. M.

The one great and superlative feature of the biography now put forth is its truth. While there is no attempt at eulogy, yet by its recital of plain and homely facts, it tends to elevate LINCOLN. The reader, when he has finished it, will lay the book aside, convinced that he has crossed the threshold of the great Emancipator's home; has listened to him in the law office and court room; that he has met face to face the man whose dauntless spirit of resolution led him to proclaim that this country must be "all slave, or all free."

PRICE, best English cloth, gilt top, 3 vols., \$4.50.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

MEDIUMSHIP.

—A—

CHAPTER OF EXPERIENCES.

—BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.

Price, \$6 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE

PATHWAY OF THE SPIRIT.

A guide to inspiration, illumination and Divine Realization on Earth.

—BY JOHN HAMLIN DEWEY, M. D.

This work is Number 2 of the Christian Theosophy Series and is having a large and rapid sale.

Price, cloth bound, \$1.25; paper, 75 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ANGEL WHISPERINGS

FOR

The Searchers After Truth.

—BY HATTIE J. RAY

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings"

Price, ornamental cover, \$1.50; gilt edges, \$2.00; postage 17 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE INFLUENCE

OF

FOOD ON CHARACTER

OR

VEGETABLE VS. ANIMAL DIET.

—BY—

REUBEN PERRY.

The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation character.

Price, 10 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION
One Copy, 1 Year,\$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

CONTENTS.

- FIRST PAGE.**—Topics of the Times.
SECOND PAGE.—Reduced Fare to Ministers. Man's Higher Nature. Modern Messiahs.
THIRD PAGE.—Alleged Case of Transfiguration.
FOURTH PAGE.—The Open Court.—Camp Meeting. Reminiscences.
FIFTH PAGE.—On the Threshold, a Sermon.
SIXTH PAGE.—A Key Turned Backward.
SEVENTH PAGE.—Sylvester Graham. Marriage Among the New York Plutocrats. Religious Life in Arkansas. Reason, Instinct and Genius. Active Life Beyond the Grave.
EIGHTH PAGE.—Woman and the Home.—Personal Experiences and Views.
NINTH PAGE.—Voice of the People.—Reduced Fare to Ministers. Spiritual Progress. Automatic Writing. Learned Foolishness. Haslet Park Camp Meeting. A Categorical Judgment. A Voice from Italy. Dying Declaration of a Little Girl.
TENTH PAGE.—Book Reviews. Miscellaneous Advertisements.
ELEVENTH PAGE.—When I am Out of Debt. Miscellaneous Advertisements.
TWELFTH PAGE.—The Girls of Ninety-One. Miscellaneous Advertisements.
THIRTEENTH PAGE.—Seeking for Knowledge. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
FIFTEENTH PAGE.—Miscellaneous Advertisements.
SIXTEENTH PAGE.—Mrs. Virginia Bross. Automatic Writing. Conscientious in Leading the Reader. Origin of the Banana. Miscellaneous Advertisements.

THE JOURNAL will be sent **FOUR WEEKS FREE** to all who so request. A careful reading is respectfully asked. Persons receiving copies, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility.

THE JOURNAL BINDER.

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for *seventy-five cents*, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—as good years hence as during the week of issue.

MRS. VIRGINIA BROSS.

On Wednesday of last week the mortal remains of Mrs. Virginia Bross, widow of the late Edward A. Bross, were brought to Chicago and laid away in beautiful Oakwoods Cemetery. Many of THE JOURNAL's readers in northern Illinois knew and loved this woman. She had been ailing for many months but with the help given by the Spirit-world and the loving care of friends had largely overcome the effects of a paralytic stroke, and was visiting at some distance from home when the messenger called her to join the beloved husband, daughter, and friends in the great beyond. She passed away full of the confidence born of knowledge of the future and communion with her dear ones. Although Mrs. Bross had reached the ripe age of seventy-three years, so well poised was she, and with such control over the physical, that she looked young.

In the same parlor where had rested the burial caskets of daughter, grandchild and son-in-law within the past seven years her mortal body lay last Wednesday while the Rev. Frank Bristol (Methodist) spoke appropriate words of comfort to the relatives and friends. The informal discourse was a model in its way and showed how great has been the growth of this popular preacher during the past few years. His remarks, characterized by a catholicity of spirit and freedom from sectarian bias, were saturated with the essence of Spiritualism. He had stood in that room of sorrow before, performing a like function; he knew of the faith that upheld the spirit of the woman over whose casket he was speaking, and respected it. Listening to this tender, sweet-souled man one could but feel that by whatever name they are called or however widely their theology may differ, all truly spiritual-minded souls belong to the same society—the Church of the Spirit; a society where all have their intellectual freedom, yet are as one in the bonds of divine love.

The people of Sioux City have furnished many evidences of enterprise and progressiveness, but in no way have they shown greater individuality than in the inauguration and realization of the Corn Palace idea. The project was entirely original with Sioux City, and there has never been a Corn Palace anywhere else. The enterprising people of Sioux City have erected four successive temples to Mondamin and a fifth Corn Palace is now being constructed on a larger and grander scale than ever before. The building will be 380 by 150 feet and the center tower rise 200 feet above the pavement. It will be thrown open to the world amid great pomp and splendor on the 1st day of October and remain open for seventeen days thereafter. The Mexican National Band from the City of Mexico has been secured as one of the attractions; a mammoth exhibit from Central and South America will be another, besides the county displays from the states of Dakota, Nebraska, Minnesota, Iowa, etc. The railroads, recognizing the vast number of people who annually visit the Corn Palace, have arranged to make very low excursion rates.

Mrs. S. M. Smith, East Portland, Oregon, writes: "My husband remarked a short time since that I had better take a rest on THE JOURNAL and not renew my subscription this year, but I told him I would be lonesome without it and that perhaps another year I would be associated with those that gather gems for the editor on the other side, and that as long as I could possibly do so and THE JOURNAL was as interesting as it always had been I thought I should not do without it. I prize it much."

Dr. C. P. McCarthy the expert medical mesmerist and active worker in Spiritual-

ism, has removed his residence to 318 West 59th street, New York; where he will be pleased, THE JOURNAL presumes, to see his old clients and all desiring his aid, counsel or teaching. Those wishing full particulars should address or call upon him. Dr. McCarthy has hired Adelphi Hall for meetings every Sunday afternoon and evening and also on Thursday evenings through the fall and winter.

AUTOMATIC WRITING.

TO THE EDITOR: I have just read the article of Mr. Underwood on "Automatic Writing." It recalled to my mind incidents that occurred in this city in 1853. There was a resident of this city a machinist in one of the mills, who for some months was the subject of much interest. His hand would be used apparently without his conscious knowledge to write, while we, his neighbors, would be seated around the dining table; his hand would with a piece of chalk write communications on the table, cross the t's, dot the i's, and all in a legible hand, and composed with grammatical accuracy, he, the owner of the hand, paying no attention whatever to the writing. Even conversing with us upon subjects that had no connection with what was being written on the table. From that time onward to the breaking out of the civil war I had an intimate acquaintance with this person, and witnessed through his hand the writing of many communications. I have sat for hours with him, propounding questions upon the various subjects that occurred to my mind, to his "sub-consciousness" (?) he, his "first consciousness" hearing audible answers and repeating them to me. This was at a time when the scientists, ministers and all "respectable" people laughed in scorn and ridicule at the silly pretensions of mesmerism and the positive assertion that the living conscious spirits of those who once wore the earthly bodies by which we knew them manifested themselves. Then we had no special theory to bias our judgment, and we observed the phenomena that occurred in our families around our own firesides, when the intelligent power that produced them always claimed to be disembodied human beings. Volumes of these experiences could be written. Go on, scientists, ministers, doctors, lawyers, yea, all the people; the field is limitless for search and study.

A. B. PLIMPTON.

LOWELL, MASS.

"CONSCIENTIOUS IN LEADING THE READER."

THE RELIGIO-PHILOSOPHICAL JOURNAL is an independent, intelligent and critical journal; advocating Spiritualism from a truly manly, honorable and truthful standpoint. John C. Bundy is an able writer and thinker, has fought his way and earned a reputation as an earnest advocate and expounder of those truths and doctrines he has espoused, without countenancing the frauds and shams that have been practiced to the detriment and discredit of the philosophy. THE RELIGIO-PHILOSOPHICAL JOURNAL has a character peculiarly its own, and the seeker after truth in the direction indicated will find this journal conscientious in leading the reader carefully and faithfully in the way of thorough and enlightened investigation.—The Henry (Ill.) Republican, August 27.

ORIGIN OF THE BANANA.

Some interesting facts are given about the banana in *Goldschmidt's Geographical Magazine*: The banana goes back to the earliest days. Alexander's soldiers, as Pliny says, joined the sages of India seated in its shades and partaking of the delicious fruit. Hence the name "sapientum," given the plant, which likewise bears the name of Jupiter's fair daughter, Minerva. Now it has been shown that the banana is of Malayan origin. How did it get to India and to South America and Mexico? The feet of birds have borne seed a full 10,000 miles, while the cocoonut floated well nigh the world around in the great ocean currents.

But the banana has no seeds, nor has it a casing like the globular cocoonut to float it around over the waters. Then it must have been carried by man. It is significant that Aztecs had traditions of visits by people from over the seas, while there was, to confirm it, an admixture of the religion of the Brahmins in their own theology. Would you think that the despised banana would actually step forward to prove that before Columbus was, or Lief Ericson

even had an existence, some swarthy denizens of the old world had migrated across the waters?

Manila rope is made in the Philippine Islands of the stem of the banana. This stalk, which usually grows to be six inches in diameter, and from fifteen to twenty feet high, has a very valuable fiber, from which are woven beautiful textile fabrics. Many of the finest India shawls and wrappers worn by ladies of fashion are manufactured from this fabric.

So, too, an excellent article of paper is made from it. But are no varieties of bananas wild? Yes, some have been found in Ceylon, Cochinchina and the Philippines. These, of course, have seeds, but they are inferior to the long cultivated varieties. The banana is cultivated by suckers, and it is in this way that the literal plant perpetuates itself indefinitely. In Central Africa you may find thousands and thousands of plants that literally have in them the germ and life of ten thousand years' duration.

The banana belongs to the lily family, and is a developed tropical lily, from which by ages of cultivation, the seeds have been eliminated and the fruit for which it is cultivated greatly expanded. In relation to the bearing qualities of this fruit, Humboldt, who early saw the wonders of the plant, said that the ground that would grow ninety-nine pounds of potatoes would also grow thirty-three pounds of wheat, but that the same ground would grow 4,000 pounds of bananas, consequently to that of wheat is 133 to 1 and to that of potatoes 44 to 1. The banana possesses all of the essentials to the sustenance of life. The savage of the sea isles and the jungle owes what he has of physical strength to this food.

Wheat alone, potatoes alone, will not do this. When taken as a steady diet it is cooked—baked dry in the green state, pulped and boiled in water as a soup, or cut in slices and fried. I do not know whose beauty I admire the most, the majestic cocoa palm, with its heavy crown of great fringed leaves, or the graceful banana, with its great leaves, which are six feet long and two feet wide.

The leaves of the banana are tender, and the strong winds of the tropics—the hurricanes—soon tear the leaves in strips, thereby adding to their grace and beauty. The banana is a fruit that beast and bird, as well as man, are fond of, and the owner, when he lives in a sparsely settled country, must need protect his plantation by a fence of some thorn plant.

Heaven and Hell, as described by Judge Edmonds in his great work on Spiritualism. As Judge Edmonds' writings are mostly out of print, this pamphlet may be welcome to many, as it describes two scenes in heaven and two in hell, in his most graphic and careful style. Price, 10 cents. For sale at this office.

SEND TO **LORD & THOMAS**
FOR **WOOD AND PHOTO**
ENGRAVING
Write for Circulars
45 E. 49th STREET, CHICAGO

THE **EMERSON**
PATENT BINDER
A FILE
And Permanent
Binding for Music,
Periodicals, Photos
of Goods, Samples
of Fabrics, etc.
Showing the
appearance of
the Binder when
quite full of
THE
Religio-Philosophical
Journal. Price,
\$1.25; to Subscribers,
75 cents.
COPYRIGHTED

An Admirable Story.

BARS AND THRESHOLDS.

By MRS. EMMA MINER.

This story is full of interest and spiritual philosophy. Its author is a fine inspirational writer and medium. When published as a newspaper serial it created much interest and the demand has been such as to warrant putting it in book form. Every Spiritualist and every liberal thinker will enjoy the story. Paper covers. 210 pp. Price 60 cents. For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, SEPT. 19, 1891.

NEW SERIES—VOL. 2, NO. 17.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Commenting upon Rev. Charles H. Eaton's article in a late number of the *North American Review* on "The Ideal Sabbath," the *Tribune* of this city says: From the common point of view that the ideal Sabbath is a day of rest, which is the more practical and profitable—a day of gloom, of fasting, of continuous latter-end reflections with no outdoor or indoor recreation of an innocent kind, or a day such as Dr. Eaton suggests, filled with recreation of an improving kind, genial social intercourse, a day of study for those whose happiness lies in that direction, a day of excursion to those who are happiest in outdoor nature, and a day that takes men out of straitened circumstances and homes of want and puts them in clean, warm, and well-lighted museums, art galleries, and music halls? Can there be any doubt that such would be the ideal day of rest?

The other day, John B. Brown, mayor of Newcastle Pa., in a street fight with an editor knocked him down for publishing some alleged scurrilous article. Then the mayor issued a card acknowledging that he had committed a sin against God and a crime against the state, concluding thus: "I have earnestly asked God's forgiveness, and I here publicly and humbly ask the forgiveness of the citizens of Newcastle. I have authorized the Chief of Police to see that I pay the penalty for violation of a city ordinance and I fully expect and readily concede Mr. Leslie's right to proceed against me under the commonwealth laws. For the wrong I hereby ask his forgiveness, notwithstanding the oft-repeated and, in my judgment, uncalled for provocation, I regret from the depths of my heart that in the heat of passion and on the spur of the moment I made such a grave error." Whether the card satisfied the editor is not stated.

During the anti-slavery agitation in this country the *Independent* and the *Evangelist*, as well as Garrison's *Liberator*, arraigned the church for its attitude in regard to slavery, declaring that it was leaving to be done by those stigmatized as infidels the work which it should lead and direct. Now the *Voice*, the most influential of all the temperance journals, thoroughly religious in spirit and evangelical in belief, referring to the "culpable attitude" of the church in regard to the liquor traffic, says: The church must be purified of this guilt, or it must go to the devil and become a savor of death unto death. The words we are speaking are not words of destruction but words of salvation. . . . Let the test be made at once and unflinchingly. A church that will not insist that its members array themselves against the license of drunkard-making and against all political parties that uphold it has lost its power to cope with sin and has become an ally of hell. Men and brethren, come out of it.

The American Sabbath Union, through its representatives, Col. Elliott Shepard of New York city, Rev. F. L. Patton, and others, addressed the National Commission of the World's Fair last week in opposition to Sunday opening. The *Herald* of this city thinks that "the deputation from Gotham after tell-

ing the Fair directors that they must not break the Sabbath during the exposition, ought to go back forthwith and stop breaking it at home. Are they unaware that the Metropolitan Museum is open Sunday? Do they not know that the authorities of it were compelled to open it in response to an overwhelming demand by the people? Are they ignorant of this dreadful violation of religious propriety? Why do not they stop it? They are New Yorkers. So long as they do not correct breaking of the Sabbath in their own town they ought not have the bad taste to attack other towns for something of which they are themselves guilty."

In the year 1887 my mother was visiting me, writes a contributor to *Sphinx*. It was in the month of July but the exact date of the telepathic experience which she had at that time we do not now remember. She told it to me the next morning after the experience. She had lain down to sleep at 10 o'clock when after a quiet slumber of about three hours, she suddenly awoke with the feeling as if an ice cold wind was blowing over her face. Immediately afterwards she felt the warm breath of some being which bent over and impressed a loving, long kiss upon her mouth, and at the same moment came into her soul an infinitely melancholy feeling. She became conscious that it was a farewell kiss and tears came into her eyes. Then she rose and struck a light; long after that she could not sleep—in fact she hardly slept any more that night, and even next day she still felt it upon her lips, so lively was the recollection of the kiss she had received which, however, made her shiver. "This can't be without meaning," she said, you will see it was a farewell from Sister Mali. She is quite well advanced in years and I am perforce ready to hear of her death at any time." The next day we waited in suspense the anticipated news of death, but not until a week later, in consequence of an unfortunate delay, came the sad message that another, not the expected one, had passed away, and after comparing dates we discovered it was on the day before that night's experience which mother had, and which was thus explained to us.

In connection with the published statements regarding the Hopkins-Searles will contest it has been asserted that Mrs. Hopkins-Searles was a Spiritualist and that an effort will be made to destroy the validity of the will by showing that the woman was of unsound mind and subject to "undue influence." Commenting upon this one of the daily papers of Chicago remarks: "There are a good many people nowadays who, not professedly believers, hesitate to condemn as lunatic the theory of Spiritualism, and the number of actual converts to the mystic faith is greater than the general public is aware. Before this, wills have been made under the so-called guidance of spirits, and one of the largest fortunes ever bequeathed in this country was, undoubtedly, regulated by the advice of a medium consulted by the testator. In this city, as in all other great cities, there are Spiritualists among men eminent in professional or commercial life whose convictions are not suspected by a majority of their business acquaintances and associates." But the statement is made that the element of fraud in the Hopkins-Searles contest will be shown, that Mrs. Hopkins

was subject to the influence of a medium named Crook, who was crooked by nature, and who has admitted that the manifestations which determined the action of Mrs. Hopkins, before and after she became Mrs. Searles, were fraudulent performances by him, that he and Searles had a test of strength over the question of the disposition of certain property and that he made the table rap despite the opposition of the other. On the otherhand Mr. C. P. Huntington, of New York, says: "I knew Mrs. Hopkins-Searles very well. I first met her in the fall of 1853, just after her marriage to Mark Hopkins. There was nothing in her character or her actions that would lead any person to suspect that she had a leaning toward Spiritualism. She was a woman of strong self will and extraordinary directness of purpose. She always knew just what she wanted, and I do not believe that she was ever influenced in the slightest degree by any spiritualistic manifestations." With such contradictory statements published in the same paper it is not possible to determine what Mrs. Hopkins-Searles believed or did not believe, or what was the state of mind in which she acted. But any attempt at this day to break a will simply because the person who made it was a Spiritualist, is sure to fail. Think of calling in question the validity of the will of Prof. Calvin E. Stowe, Harriet Beecher Stowe, or of setting aside the last will and testament of Edmonds, the jurist, Flammarion, the astronomer, of Wallace, the naturalist, or of Varley, the electrician, because of their belief in Spiritualism.

People who are too busy to read a page of any standard, thoughtful work, find abundance of time to wade through Haggard's stories. The *terra incognita*, "which is always a terrible country," may be peopled and equipped by the wonder pandering author, to the heart's content. Africa may be made to contain the "secret of life," the fountain of youth, the philosopher's stone, the mines of Solomon, giants, dwarfs, anything you please. Jules Verne takes advantage of curiosity and wonder adroitly to teach his readers what in the end they are better off for knowing; but novelists of the Haggard order make wealth, and incidentally, the possession of a lovely female the only desiderata. It is a prostitution of talents to cater to vulgar ideas of life in this manner. The high order of writers will strive to make you think that sensuous pleasures are not the only thing in the world worth striving for. If their hero have wealth it will be applied to noble ends, to better the conditions of his fellows; if genius, the same ends. Even poverty can be invested with beauties, and it certainly has advantages, which are set forth by masterly pens to aid multitudes to rise above continual discontent. The world needs a new crop of writers who will, without the cant and churchly platitudes of the last century, put forth the unparalleled happiness of plain virtue and honesty. It is not because there is a positive disrelish for this kind of writing, that there are so few successful books of this kind, so much as because of the jaundiced, whining "goody good" way in which they are written. Let Mr. Haggard, with his undoubted ability, play a trick upon his readers that they will never forget but readily forgive, by taking for his hero one who has an object in life worthy of the man and the times.

MRS. STOWE'S TESTIMONY TO SPIRITUALISM.

Since the Bible clearly teaches that communication between earth and the Spirit-world is possible it has seemed strange that those professing to accept that book as a revelation from God, have been so slow to recognize the truths of modern Spiritualism. The clergy, assuming that such communication implied miraculous interposition, have disposed of the subject by saying that "the age of miracles is passed," or else they have invoked satanic agency to explain the phenomena, thus using the manifestations which were welcomed by many whose faith in things spiritual was thereby renewed, to confirm belief in one of the most revolting dogmas of the old theological system. The interests of the profession as well as belief in a personal devil, everlasting punishment, etc., were imperilled by any acknowledgment that it was possible and safe to receive messages from the Spirit-world without the presence and authority of a priest or preacher,—one capable of deciding whether the new revelations were orthodox, whether they confirmed the old creeds. In recognizing the right of private judgment, dispensing with special teachers and interpreters commissioned by God and invested with authority, and by making every man a priest and every woman a priestess, Spiritualism from the beginning alienated the great mass of the clergy and of those who were enslaved by authority. The concurrent testimony from beyond the veil that spirit life was a life of progress, and not of eternal fixedness in a state of wretchedness for the majority of the human race, that the doctrine of a hell as it had been taught and of a monstrous devil, almost equal in influence with God himself, was an additional reason for the rejection of Spiritualism by those who were preaching the gospel according to orthodoxy, or who indoctrinated in the old faith and thinking in ruts, found the new gospel of law and progress in contradiction to their cherished convictions.

But in spite of these obstacles to the general acceptance of Spiritualism, it made converts among all classes, the orthodox as well as the heterodox, and it impressed favorably large numbers in the churches as well as outside of them, many of whom have said little if anything about their impressions. Many of the leading minds of this country, it is known in a general way, are believers in Spiritualism, a fact which will be more definitely understood when their lives come to be written. These remarks are suggested by a perusal of "The Life of Harriet Beecher Stowe," which has just been published, in which appear a number of letters showing that Mrs. Stowe and her husband, the late Prof. Calvin E. Stowe, one of the most learned theologians of his day, were both believers in Spiritualism. As strong as was the influence upon their minds of the theological beliefs in which they were brought up and the theological atmosphere in which they lived, they could not blind their eyes to the manifestations, objective as well as subjective, of spirit presence and power. A few extracts from some of these letters will illustrate what we say.

In a letter, dated January 16, 1860, Mrs. Stowe wrote from Florence to her husband as follows: "What you said about your spiritual experiences in feeling the presence of dear Henry (their deceased son) with you, and above all the vibration of that mysterious guitar, was very pleasant to me. Since I have been in Florence I have been distressed by inexpressible yearnings after him—such sighings and outreachings, with a sense of utter darkness and separation, not only from him, but from all spiritual communion with my God. But I have become acquainted with a friend through whom I receive consoling impressions of these things—a Mrs. E., of Boston, a very pious, accomplished and interesting woman, who has had a history much like yours in relation to spiritual manifestations. . . . But I have found that when I am with her I receive very strong impressions from the spiritual world, so that I feel often sustained and comforted, as if I had been near to my Henry and other departed friends. This has been at times so strong as greatly to soothe and support me. I told her your experiences, in which she

was greatly interested. She said it was so rare to hear of Christian and reliable people with such peculiarities. I cannot, however, think that Henry strikes the guitar—that must be Eliza. Her spirit has ever seemed to cling to that mode of manifestation, and if you would keep it in your sleeping-room, no doubt you would hear from it oftener."

While much that passed under the name of Spiritualism repelled Mrs. Stowe, she insisted that there was "a real scriptural Spiritualism which has fallen into disuse, and must be revived, and there are doubtless people who, from some constitutional formation, can more readily receive the impressions of the surrounding spiritual world. Such were apostles, prophets and workers of miracles."

In the same letter she relates the following: "She [Mrs. E.] has a little Florentine guitar which hangs in her parlor, quite out of reach. She and I were talking, and her sister, a very matter-of-fact, practical body who attends to temporals for her, was arranging a little lunch for us, when suddenly the bass string of the guitar was struck loudly and distinctly. 'Who struck that guitar?' said the sister. We both looked up and saw that nobody or thing was on that side of the room. After the sister had gone out, Mrs. E. said: 'Now that is strange! I asked last night that if any spirit was present with us after you came to-day that it would try to touch that guitar.' A little while after her husband came in, and as we were talking we were all stopped by a peculiar sound, as if somebody had drawn a hand across all the strings at once. We marveled and I remembered the guitar at home. What think you? Have you had any more manifestations, any truths from the Spirit-world?"

In a letter to Oliver Wendell Holmes, written in 1876, Mrs. Stowe said: "I remember a remark you once made on Spiritualism. I cannot recall the words, but you spoke of it as modifying the sharp angles of Calvinistic belief, as a fog does those of a landscape. I would like to talk with you sometime on Spiritualism, and show you a collection of very curious facts that I have acquired through mediums not professional. . . . I have long since come to the conclusion that the marvels of Spiritualism are natural, and not supernatural phenomena—an uncommon working of natural laws. I believe that the door of those in the body and those out has never in any age been entirely closed, and that occasional perceptions within the veil are a part of the course of nature, and, therefore, not miraculous."

In 1872, Mrs. Stowe wrote to George Eliot: "I am perfectly aware of the frivolity and worthlessness of much of the revelations purporting to come from spirits. In my view, the worth or worthlessness of them has nothing to do with the question of fact. Do invisible spirits speak in any wise—wise or foolish? is the question *a priori*. I do not know of any reason why there should not be as many foolish virgins in the future state as in this. As I am a believer in the Bible and Christianity, I do not need these things as confirmations, and they are not likely to be a religion to me. I regard them simply as I do the phenomena of the aurora borealis or Darwin's studies on natural selection, as curious studies into nature. Besides I think some day we shall find a law by which all the facts will fall into their places. I hope now this subject does not bore you; it certainly is one that seems increasingly to insist on getting itself heard. It is going on and on, making converts who are many more than dare avow themselves, and for my part I wish it were all brought into the daylight of inquiry."

These are a few of the expressions of thought and feeling respecting Spiritualism by one of America's most brilliant women, and the most famous of them all, the world-renowned author of "Uncle Tom's Cabin," "Dred," "The Minister's Wooing," "Old Town Folks," and with other stories, essays and sketches too numerous to mention. How many intellectual and spiritually-minded women, like Mrs. Stowe and Mrs. Browning, and scholarly men like Professor Stowe, whose names are not identified with Spiritualism, have like them found in its phenomena and philosophy satisfaction for the mind and consolation for the heart!

SABBATH OBSERVANCE.

Referring to the case of R. M. King, the Seventh Day Adventist who was convicted of Sabbath-breaking, and the recent decision of the United States District Court, the *Denver Daily News* says: "Without doubt it will be taken to the highest tribunal, to test the measure of religious liberty that is guaranteed by the national constitution. One more quarter of a century of public schools and other civilizing agencies which are now actively at work will obliterate the last vestige of such laws as that under which King is being persecuted for living up to his religious convictions. Nor will the repeal of such worn-out legislation be at all inconsistent with a proper recognition of the economic value of taking one day out of seven for rest, or of agreeing upon Sunday as that day out of deference to the wishes of the dominant population of the country. But it will be understood and generally accepted that only the moral force of public opinion can be employed to influence such observance, except in particulars necessary to insure freedom and protection to those who regard Sunday as a sacred day to be devoted to religious purposes. It is absurd to assume that King, taught by his religion to observe the seventh day instead of the first, was encroaching upon any one's rights in plowing land on Sunday. The case would be different were King one of a procession, with bands of music, which should choose the hour of Christian worship to parade the streets, to the disturbance of congregations engaged in their devotions. Interference in such event would be justifiable, because it would be necessary to the freedom of worship which is guaranteed by American organic law". The conclusions of the United States Supreme Court in King's case will be interesting, and if the record will admit of a decision upon the real issue the result will be salutary. We badly need a fresh and conclusive ruling which shall maintain the absolute nature of American religious freedom, and the unconstitutionality of all legislation with a religious basis, by which there is discrimination for or against any class of people in this free nation. The court can reach no other conclusion without disregarding all precedent that applies to the question. The principle involved in the King case is of an importance which cannot be exaggerated. There has been too much denominational coquetting with both state and national governments in recent years, and it will be well to enforce the distinction which exists between church and state, in the interest of religion as well as that of civil liberty.

THE REASON WHY.

It is not of supreme importance to the world what any one man whoever he is thinks about subjects of a philosophical character. But it is desirable that every thinker be correctly understood; this is especially desirable when the thinker is one whose writings are widely read and whose reputation gives weight and influence to his conclusions. There has been some controversy of late in regard to the implications of certain passages in Spencer's writings, some of the writers who have no comprehension of this thinker's philosophy taking the ground that he teaches pure materialism. It has seemed strange to careful students of the "synthetic philosophy" that any fairly intelligent reader of Spencer's works should attribute to him materialistic views.

Mrs. Caroline K. Sherman in the *Chicago Herald* answers the question why Herbert Spencer, who, "instead of reducing mind to matter has affirmed that a fixed gulf exists between the two" is "so frequently misunderstood by those who affect to know him." A leading reason why Mr. Spencer is called a materialist, she says, is because he traces the workings of the law of evolution from the atom in the nebula through the various grades up to man. He does not pause here, but finds for every shade of thought in the mind of man, for every aspiration of the soul a corresponding expression in terms of matter, that is in nerve fibers, nerve centers and in the humbler forms of ganglia. Mr. Spencer has spent so much time and energy, has devoted so large a portion of his work to explaining

the development of the physical side of mind and has given so little attention to subjective psychology as a topic by itself, that students of his works are inclined to overlook the fact that Mr. Spencer at the start has acknowledged an impassable gulf between mind and matter. They become so impressed with the stupendous array of facts brought forward to show a correspondence between thoughts and feelings and nerve activities, that they come to a hasty conclusion, wholly unwarranted, that Mr. Spencer has reduced everything to matter, and consequently has denied the existence of soul and consciousness, except as a product of certain material combinations in the form of nerve structures. Still another reason why Mr. Spencer is regarded as a materialist is because he considers all the higher faculties of the mind—memory, reason and will—as developments from simple sensation. In this he differs radically from those philosophers who hold that the higher faculties are in their very nature totally unlike sensation—the latter being connected with the body while the former are the possession of soul alone. Whether Mr. Spencer be right or wrong in his application of the law of evolution to the various conditions of mental states, there is no occasion for labeling him materialist, for even in the simplest sensation there is a psychical element which is to be accounted for, which is utterly distinct from the object or matter which provokes the sensation. Tyndal may speak of the genius of Plato, Raphael, Shakespeare and Newton as existing potentially in the fires of the sun, but even then, according to Spencer, there must be a difference of subject and object between that which in its higher development is mind and that which by aggregation and differentiation corresponds to mind. Still another evidence that Mr. Spencer does not ground his Synthetic Philosophy in materialism is that he does not find the ultimate test of truth by making an appeal to the outer world for its verdict. The impregnable test of truth, according to Mr. Spencer, is found by an appeal to consciousness, to those cognitions which are of the highest certainty because any negation of them is utterly inconceivable.

A RADICAL POLICY URGED.

The *Voice*, in an editorial on "The Ungodly League of Church and Saloon," says that the league must be broken "if the churches have to be split from turret to foundation stone in order to do it," and adds: "A church that will any longer palter or stammer in the presence of these 140,000 gaping hells in America is one that is an enemy to God and a menace to the moral health of the nation. The minister that any longer supports by his ballot or his silence the policy of license or a license party is as guilty before God on this subject as a barkeeper, and no longer worthy to be a religious instructor or moral guide. The time has come when the truth must be shown in all its nakedness. The saloon exists because it is legalized and protected. Its legalization rests upon the voters of America. There is all the responsibility for all this immeasurable woe and sin. Men who deliberately shut their eyes to this fact are men unfit to take communion at God's table, and a church that will let them do it is unfit any longer to be called a church. We say this in all deliberation, conscious of all that it implies. If we cannot condone this sin in a party or a political leader, much less can we do it in a church or a minister. What is this institution that is tolerated, perpetuated, protected by nearly four million voters who are church members?" The *Voice* quotes from the *New York Tribune* to show that the evil is at the centre of all social and political mischief, and continues: "The guilt of the church remains so long as a man who deliberately supports the legislation of drunkard-making is allowed to remain in its pulpits or in its pews. It is time the church be put to the test. A blood-guilty church is even worse than a blood-guilty party. It is as bad to share in one as in the other. If any church or any minister or church paper refuses hereafter to free itself or himself from complicity with this 'traffic in human blood,' every true Prohibitionist, in our opinion, ought to repudiate such a church or minister or paper

and withdraw his or her support. We want some sanctified cursing done. 'Curse ye Meroz,' said the angel of the Lord, 'curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.' One thing more. A few years ago, J. W. Bruce, of Canastota, N. Y., said that the church is the bulwark of the rum power. We criticized Mr. Bruce for the utterance. We want to apologize to him now. His vision was clearer than ours. Thank heaven there are churches (a very few) and ministers (also few) who are shining exceptions; but the controlling, dominant power of every large denomination in America is in league with the saloons and slums of our land, and that league is ratified yearly at the hallo-box. More than that, the attitude of the church is a bar, though it ought not to be, to the action of those outside the church. The attitude of the churches of America is the bulwark of the rum-traffic. God pity us, it is the truth." These are strong words. They remind one of Garrison's terrible indictments of slavery in the *Liberator* years ago and of his impeachment of the attitude of the clergy of the land. Do they indicate a new departure and the organization of churches on the basis of prohibition as well as faith in Christ?

THE COST OF CRIME.

While it is necessary for society to protect itself against crime by the arrest and confinement of criminals who imperil life or property or social order, the most effective way to lessen crime is to remove, as far as possible, the conditions that produce criminal characters. That of course is a work of many centuries, but to it every generation should contribute not only by encouraging intellectual and moral education, but by promoting social and industrial reform, and adopting methods of dealing with criminal classes which shall, while restraining and reforming them, prevent the transmission of criminal characteristics from generation to generation. The cost of crime is incalculable. On this subject Mr. Thomas Reese, of the *Daily State Register* (Springfield, Ill.), in an address which he gave at the annual meeting of the Illinois Anti-Horse Thief Association, said:

"To say nothing of the moral effects of crime, which can estimate the amount in dollars and cents, that the criminal and pauper classes of this state cost. Criminals when convicted and sent to the penitentiary to work are nearly if not quite self-sustaining. But what takes the money is this everlasting dallying with crime, arresting and releasing, trying and re-trying, keeping in jail, boarding, watching, etc., and supporting the pauper classes that follow in the wake of crime. There are some worthy poor—yes, many worthy poor—but after all, the pauper classes and the criminal class are so closely identified that it is sometimes difficult to tell where one commences or the other leaves off. And even the worthy poor are frequently the victims or neglected charges of the criminals. There are two penitentiaries in this state. At the last report the one at Joliet reported as an average 1,322 prisoners, the one at Chester 659 prisoners, an average in the two of 1,981. The appraised value of these two institutions is \$2,595,128. There is invested in county jails, as estimated, \$2,500,000, and in poor houses and farms over \$3,000,000 more. This does not include the many millions more invested in the regular state charitable institutions. The state report of 1890 says, in referring to county jails:

"The cost of feeding prisoners for the year was \$126,106.99; of repairs and improvements made, \$15,419.13, and other jail expenses, \$33,877.09; total, \$175,403.01." And this is but a small amount as compared with the other direct and indirect court expenses. The cost of supporting the paupers one year in the various counties is \$1,444,145.24. Now, if we would add to this the expense of maintaining the various city police force of the state—most of which is caused by crimes and criminals—the amount would be truly appalling. It cost to maintain the police force of the city of Springfield last year over \$25,000, and of the city of Chicago, not counting the cost of police courts, over \$2,200,000. Chicago alone has over \$800,000 invested in police stations, etc. None of these figures include the state charitable institutions for the insane and other unfortunates.

The friends of the movement to close the Chicago Exposition on Sunday have begun work in good time, says the *New York Press*. That they are entitled to respectful hearing is certain, but it is impossible to

agree with their extreme views. Nobody wants to do violence to the received ideas of the Sabbath, but it will not do to insist that the demands of the Sabbath Union fairly represent these ideas. That they do represent only a small portion of the religious community is assuredly true. The great mass of the people of this Christian country no longer favor the old time Puritan Sabbath any more than they favor the unrestricted license of what is known as the Continental Sunday. Bearing this in mind the World's Fair Commissioners will be justified in settling this question on the basis of our American Sunday. The great majority of sensible American people believe in such a rational observance of Sunday as will give to everybody who wants to look upon natural and manufactured productions of all lands or upon works of art the opportunity to do these things, which are not only not harmful, but are helpful to both mind and body. If it were proposed to run machinery on Sunday, or to deprive any great number of men of their needed rest, or to permit the sale of liquors or the conduct of places hurtful to morals, not five in a hundred of the American people would approve or demand it. But nothing of this sort is proposed. What the people will indorse is the application of common sense to the question. Beyond this neither custom nor law can go. It has been recognized as necessary for trains to run on railways on Sunday, both for the transport of the mails and of passengers. For many years the people of the large cities have insisted upon the opening of art galleries, museums and public libraries on Sunday under certain well defined restrictions. Nothing but good has come from the adoption of this liberal policy, and it is not extreme to declare that its general adoption has strengthened respect for Sunday instead of breaking it down. If the directors of the Fair will open the gates on Sunday, under carefully devised conditions, they will not only promote real respect for the day, but they will enable thousands of busy men and women to get from it a degree of knowledge and helpful enjoyment of which they would otherwise be deprived.

"I hope you are well and full of good spirits and energy—after all does not that make the best wishes?" Lillian Whiting quotes the above words in the *Boston Budget*, and remarks thereon as follows: Good wishes are not to be held lightly as merely decorative rhetoric, but they are full of significance, and of a potency whose vital quality we are only beginning to discover. Mr. Lowell has revealed to us, with the poet's divination, that the best and highest things in life are given the most freely; that it is only the base and the perishing that costs, while the noble and the permanent is perpetually offered to all who will partake.

For a cap-and-bells our lives we pay;
Bubbles we earn with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold.

And so, when our friends give us the gifts that are bought with a price in the current market-place, they are of comparatively little value. They may give us gold or gems, but their worth is limited and fleeting. They may give us ease and luxury, and by that very means may stifle rather than stimulate our better aspirations. But the friend who gives to us an aspiration that enters into life, refining and exalting its quality; the friend who gives to us the inspiration of a truer view of life, is the one of all others to whom we are most deeply indebted. For everything is governed by spiritual laws. That mind controls matter has come to be a trite assertion, but one whose truth is as eternal as that of the law of gravitation.

Professor Calvin E. Stowe, in a letter to George Eliot, in 1882, wrote: "Allow me to say that I have always admired the working of your mind, there is about it such a perfect uprightness and uncalculating honesty. I think you are a better Christian without church or theology than most people are with both, though I am, and always have been in the main, a Calvinist of the Jonathan Edwards school."



THOMAS L. HARRIS.

By M. C. C. CHURCH.

Friends in England, who have no interest in the personal controversy now going on between the admirers of the late Laurence Oliphant and the friends of Thomas Lake Harris, have requested the writer to give his estimate of Mr. Harris as a man, the apparent purpose of his strange experience, and what, in his judgment, will be the outcome of Mr. Harris' new movement.

It is very difficult to convey to the general public a proper estimate of Mr. Harris on the lines of his work; for I venture to say that in all history no such character can be found—no such claims were ever before put forward and no such peculiarities exhibited as are outworked in his career.

Mr. Harris claims that during his thirty years' isolation from the world he has passed to a state where the body and spirit act as one; that both are immortal and that this state is soon to pass upon humanity as a whole; that he comes upon the scene at the auspicious moment of the world's need, to lead it into new conditions for its betterment. This in brief is his position. Confronting him at the threshold of his work is the revived remains of the old Oliphant controversy. I have heard both sides of that controversy. Like all such feuds there is much error on both sides. Bitterness, recrimination and uncharitable denunciation are all that one hears from either side. In this particular there is no difference. One is as much to blame as the other. It is a repetition of the old story—where money comes in as a factor in these so-called social improvements. For this reason they, sooner or later, end in failure. Time and time again the world has been disappointed in these fair promises; but people will go on believing in these attempts to "reform the ways of the world." The Harris-Oliphant failure is so marked—so emphasized by the prominence of its actors that it would seem that now we are to have an end of it. But we are not. Mr. Harris and his following are more filled with enthusiasm over the "New Departure" than ever before; and I see cropping out the same old spirit of class denunciation as in former years. Mr. Harris talks about the "Proletariat" and the "Plutocracy" with the same relish as in former days—forgetting that in the Oliphant times he was an "aristocrat," above the "common herd," that he was a "King" and "Primate" to be obeyed without question. I am glad to note that in this respect there is an improvement. The Kingly and Pontifical robes have been laid aside and we now have plain T. L. Harris; which is preferable. It is with this latter character I propose to deal—if I can.

The two sides of Mr. Harris' character are the most marked of any man of my acquaintance. I sometimes, when viewing him psychically, say to myself: "he is the divinest, meanest man I ever met." In one direction he is innocent, child-like, confiding—a boy when off duty. Then instantly as some impulse strikes him he is foxy, revengeful, suspicious and unmerciful; aye, in the opinion of some, even unscrupulous. But it must be remembered that Mr. Harris repudiates our current ethical standards as factors in human evolution; and from his view point there is no law to govern human action except the law of the "Use" of which he is head. Being open to the Spirit-world, sensitive to its conditions his own "states" color nearly all of his work. If he has a personal interest in persons he is warped in his judgments by his environment; and hence is just as liable to be unjust as the reverse. Having lived nearly all of his life in practical disconnection from the world and its duties he is often imposed upon by the designing—never suspecting too, that he can be deceived even from the spiritual world in which he mostly lives.

The mistake that Mr. Harris is making—it is a mistake, that all the enthusiasts of this age are making—

is in supposing that by some *coup d'état* of spiritual awakening he can bring about, in advance, the millennium—in advance of that evolution and development which holds the entire universe under law. That they can accomplish results outside the ordinary life of humanity. However painful it may be, however discouraging the contemplation we cannot contravene the irreversible! So the wise man works in silence and awaits the issue of all things!

To go no further than the American people—to whom Mr. Harris and his following are now addressing themselves. This nation is scarcely born. It is only a little more than a hundred years old. It feels the vitality—selfhood of its nascent life. It has yet to learn what the older nations have learned—that it is only through experience, bitter experience, that the lesson is mastered of how to live—how to economize life's forces and by actual want to know how to save. Foreigners who visit us are astonished at our extravagance, our thoughtlessness; at our froth and foam of youthful exuberance. They say we waste more than would support the entire populations of England and France. What they say is true; and nothing can cure us, nothing can sober us but suffering. That is our next lesson. Neither Mr. Harris, Bellamy, the Farmers' Alliance, nor any other factor of our civilization can save us from what is at the doors. Revolution will only intensify the bitterness and render more problematical the outcome.

I speak of this because, in Mr. Harris' programme, as announced in the "New Republic" there are sentiments expressed which are revolutionary—sentiments appealing to the worst passions of human nature—sentiments which he himself, I believe, has not stopped to weigh or to consider.

What do I think of Mr. Harris' claim: that he has passed a crisis in his physical career which insures the redemption of his body as well as spirit, and that his experience is to be the experience of the race? That he has passed through conditions which have resulted in the purification and change of the atoms of his body, I believe—I know, because I have experienced, in a certain degree—not to the same extent—all that he claims. This purification of our sense-life is not abnormal. It must come if we are to have a new external status in adaptation to our progress as a race and as individuals of the race. But to claim for this experience what he claims is utterly absurd and misleading. One would understand from his teaching that man here is to be made physically immortal! Such a conception thwarts the Eternal Purpose as to our final outcome as men, as angels and as gods!

According to the highest teaching from the angel world man had a preëxistence; we descended into time conditions for the experience of good and evil. When we are through with our allotments here, we drop the time garment, the body, be it purified or the reverse, and assume, for a short duration only, our astral body. When we get the experiences belonging to it we shed that and assume the spiritual body. The uses of that accomplished we are invested with an angelic body; after which we assume the glorified body of godhood—one evermore with the Highest in the universe of beings. With this possibility open to all, why linger here? The conception that we do is illogical, and has no foundation in fact.

What of the so-called "Breath of God with Man," by which all this is worked out? A great deal. Is it a fact? It is! I myself have had this experience for over thirty-five years; had it before I knew Mr. Harris. What does it mean? This, only: Every man, woman and child on this planet belong to and represent some angelic society in the great beyond. As the conditions are prepared, both in the embodied atoms and their surroundings in both worlds, the "Breath of God," through angelic mediation, becomes active on all the planes of our life until finally it is manifested in and through the external lungs of the body. Mr. Harris has mistaken the whole trend of his experience and has given to it a meaning which finds no verity except in his own vivid imagination. I do not discard the fact because of the folly exhibited in its announcement. The fact deserves the attention

of the thoughtful, the scientific, and will command their attention as the age moves on its course.

Mr. Harris has never met the world on its own ground; knows very little of its practical methods, and hence his "Theo-Socialism" will, like all of his other schemes, prove a failure. At least that is my humble judgment.

"But," says one, "are we to go on in this way, tolling, sweating, sorrowing, wailing in despair?" Yes! Why not? It has always been so, and for a divine purpose. Do you know that this external life is "hell"—the hell that the fabled Christ descended into—and that this hell has a use in the economy of God? I believe with all my soul that the more hell we have the more heaven ultimately; the more sorrow the more joy; the more vicissitude the more uplift. In a word I am a firm believer in "whatever is, is right," and that we can do very little in thwarting or helping the purpose of the one Supreme Power that rules the universe.

PHILOSOPHICAL CRITICISM.

By ELLEN M. MITCHELL.

Although much is said and written to-day concerning critics and criticism, the philosophical meaning of the word is frequently overlooked. Re-reading a few days ago the first chapter of Edward Caird's great work on "The Critical Philosophy of Immanuel Kant," published by Macmillan & Co., N. Y., the thought came to me that what is said there concerning this topic might interest the readers of THE JOURNAL.

Kant opposes criticism to dogmatism and scepticism. The dogmatic use of the understanding is sure at some point to find itself checked by the nature of things. Dogmatism sets up one side of truth as the whole of truth; it falls into contradictions, and scepticism rises to affirm that truth itself cannot be reached. But scepticism is another kind of dogmatism. Even doubt must have positive certainty behind it. If all I know is appearance and I cannot know reality, whence comes this positive distinction between appearance and reality; what do I know of either? Absolute scepticism destroys itself; it is a medicine which purges itself out as well as the disease.

Criticism is a process which combines dogmatism and scepticism, yet is different from either. "It is dogmatic, in so far as it recognizes the partial truth of each of the dogmatic theories; skeptical, in so far as it limits each to a part; and dogmatic again, in so far as it discerns the unity which is manifested in their difference and relative opposition. . . . It goes back to a principle of unity presupposed in the division of opposite schools, in order to reach forward to a comprehensive idea in which their difference is reconciled."

It is true that we can never know anything except as it is related to the conscious self within us; that anything excluded by that is absolutely excluded. The only refutation for one who doubts the reality or possibility of knowledge is that the doubt is planted within that against which it is directed. This is the solution of the whole difficulty: "The intelligence can no more hoist itself out of the intelligible world by any process of argument, than the body can lift itself out of the material world." There must be a basis of common understanding between all minds, whether they be dogmatists or skeptics, whatever they affirm or deny. Criticism seeks this ultimate basis; the general conditions of the knowable. If human experience is built on general principles, criticism is possible; if it is not so built, then it is impossible.

Science itself is one-sided dogmatism when it applies to the spiritual world what is true only of the physical. The computations of arithmetic would be exactly true if we were mere units, and could only be added externally to one another. But even in matter there is attraction and repulsion, and the whole is more than the sum of its parts. So, too, with physics; its statements are hypothetical. If man is not to be explained by the physical and vital agencies of nature, nature is not a system complete in itself apart from man, or in which his presence is but an accident.

Not only is it impossible for matter to explain spirit, but matter itself cannot be understood except through spirit.

The need of the present time is philosophical criticism. We have on one side the dogmatism of science; on the other that of religion and morality; and the skepticism known as agnosticism. The office of criticism is to find the key to these inconsistent views, the principle of unity beneath their differences. Its ultimate aim is to settle the possibility of a spiritual interpretation of the universe. Immediately, it has to do with what have been called "the first things," but its ultimate aim is "the last things" of the intelligible world. Preparing the way for a new view of man and God, it will cast a new light also upon nature.

"NOT ASHAMED OF THE GOSPEL."

By S. BIGELOW.

In THE JOURNAL, of September 5th, Mr. F. H. Bemis quotes a paragraph from a previous article of mine and proceeds to comment in a manner really amusing and quite irrelevant to anything in my article from which he quotes.

I spoke only of Christianity as "a distinct system of religion," duly organized with its creed and statement of doctrines, and made no mention of or reference to the sayings or doings of Jesus as reported in the New Testament. Mr. Bemis constructs, in his mind, a fine system of ethics, a religion of love, such as he and I would, with our present light, have built up upon the grand humanitarian teachings of Jesus, had we been delegated to do the work, but he fails utterly to connect his fancied system with "organized Christianity." He says: "Christianity is that system of moral and religious ethics enunciated by its founder." Will he please tell how and when and where Jesus "founded" any organized system of religion, and show us where his "system of moral and religious ethics" is found in Christianity, allowing it to be "its own best interpreter?" He quotes from the sayings of Jesus, and assumes them to be the teachings of Christianity, simply begging the question and assuming to settle it by unsupported and unprovable assertions. He says, in his last prose paragraph: "The class of Spiritualists which Mr. B. voices should remember that bigotry and intolerance are often apparent among those who make the loudest pretention to liberality and advanced thought." Will not that remark apply as well to Mr. Bemis as to others, and will not "B." stand as well for Bemis as for Bigelow? I gave the best part of my manhood's prime to faithful, vigorous work for God and the church, till I learned a better way, and now I am humbly trying to work as faithfully for poor maltreated and misguided humanity, thinking that my brother man needs help more than the Christian's God or the Jewish Jehovah, whether he or they be one or three. I have no word of censure for those who do not yet see the light of truth, no intolerance of opinion, and, I humbly hope, very little if any of Christian bigotry left in me. But I do fail to see how Mr. Bemis or our good Unitarian wayfarers at their finely furnished and very comfortable—at least to them—half-way houses, falsely styled Christian churches, can have a genuine Christianity without any Christ to derive the name from, and to build upon as the chief corner-stone. I will not take second place for anyone in my appreciation of the precepts of the gentle Nazarene, the man Jesus. They are the common property of humanity, real gems sparkling all along the recorded sayings of the world's saviors, and are neither better nor worse, neither more nor less true because respoken, repeated by and emphasized in the gentle and pure life of the model reformer of Nazareth. But what has all this to do with the subjects discussed in my article on "Practical Christianity?" Nothing. If our good brethren will please connect their criticisms with the subject and back up their fierce assertions by a few scraps of history, and wish to take issue with my assertions relative to Christianity as an organized system of religion, I shall be quite willing to discuss the matter with them in a good-natured, gentlemanly manner, free from personality and dogmatism. Mr.

Cole and Mr. Whitworth have also alluded to the matter, but in a manner quite similar to that of Mr. Bemis, and I did not deem it wise to attempt to follow them in their wholly irrelevant remarks. But I would like to have the subject brought out in its true light and have the truth known upon this important question. I am quite willing that Christianity shall "be its own best interpreter." Let her early records be searched. Let history be stripped of its false shadings and garbled accounts, and let it tell the true tale of Christianity's fruits in the so-called Dark Ages, when it had the dominant power over the civilized part of the earth. But please discuss the question at issue and not fly to wholly outside and irrelevant matter. Disprove my assertions by a logical presentation of facts and argument and I will gracefully, yes gladly, take back all the naughty things I have said about Christianity, and join my good friends in calling every good thing "Christian"—Christian gentlemen, Christian temperance, Christian benevolence, Christian lady, Christian love, Christian charity, Christian politics, Christian wars, Christian chaplains, and so on to the end of the chapter; but I first want one good reason for it. I want to learn how to get the derivative Christian without the primitive Christ. At present I have no Christ, and have no use for one. Help me out, please.

REMINISCENCES.

By MRS. J. M. STAATS.

[CONCLUDED.]

CHAPTER XV.

FURTHER INTERESTING INTERVIEWS AND TESTS.

One of the very interesting interviews had during the many years of my mediumship was that held with Mrs. J. C. Roebling, wife of the great civil engineer, whose fame has an unperishable monument in the wonderful bridge which spans the East River.

Mrs. Roebling's only introduction to me was a card from Dr. Kirby, simply asking me to "give this lady an interview." Her name not being mentioned made it, as it always did, rather awkward; however, she was very lady-like, asking no questions. Meanwhile she impressed me as one of remarkably placid temperament and more than ordinarily passive. After a short pause my hand moved mechanically and in a very peculiar style. Wholly unlike anything before written, the following communication was given: "My dear wife, it was hardly necessary for you to come here, when you know I am so constantly with you at home. Although the pleasure is very great to me to add another test to that which we both knew to be true before I left you, it is like repeating a joyful story, each time appreciated, as its beauty cannot be dimmed by time or use. I did regret being called from my body when the crowning work of my earthly career was just begun. However, the facilities for a greater development of my tastes are far beyond my most sanguine hopes, and my usefulness finds a wider sphere. I shall be with my son in his arduous labor, keeping him, if possible, from that exhaustion which may follow in case of over-taxing his brain. No doubt he will have many difficulties to surmount in a variety of ways. My earnest desire is to convince him, and those whom I left, that only a thin veil separates us. I can guide, direct and instruct. This will create my joy and hold me as ever fondly true."

[Signed] J. C. ROEBLING.

Mrs. Roebling was deeply affected, as well as gratified. She narrated some very interesting facts concerning her husband, of his inclining very naturally to the belief in spirit intercourse, having taught his children not to fear death, but rather to regard it as entrance into a life of higher attainments and greater advantages. "He would," said she, "speak of death with as much composure as one would talk of a pleasant journey to a land where he was sure to find delightful company and unending pleasures, compatible with desires and tastes which found limited means of unfoldment while in the body." I never met Mrs. Roebling but once after this delightful interview, coming as it did entirely independent of any previous knowledge whatever of her.

We were at this time in the habit of sitting every Sabbath evening a quiet hour of devotion—a family circle composed of my mother and a few very dear friends. One of these was a young gentleman very devoted to the study of civil engineering, which he had chosen as his profession. One evening a short communication was addressed to the young man which read as follows:

"I am interested in you and will assist you." Signed, J. C. R.

"Indeed," replied the gentleman, "How will I know it?" "I will send you my picture," was the reply. I must confess that I regarded this as most absurd, and regretted having been made to write such an unlikely thing. "Who do you think impressed you to write it?" asked my mother. I replied that I believed the whole thing was the work of my own brain; I probably wanted to encourage the young man and so in a kind of mesmerized state, probably emanating from her, had written this trash. While this conversation was going on, it being the morning following the incident of the evening, my servant brought my mail, wherein, sure enough, was a photograph of the late Gen. John C. Roebling, also a pamphlet, memorial services, etc. As I never saw Mrs. Roebling after I cannot tell why she sent it; as she it must have been. I subsequently learned through Dr. Kirby that he had not seen the pamphlet, hence they could not have been in general circulation. It was a surprise to my young friend, who shared my unbelief of the communication. And judging from the success which has attended the young engineer, one cannot but regard him, knowing these facts, as a student showing in everything he has attempted results of masterly instruction.

"PLAGIARISMS OF CHRISTIANITY FROM BUDDHISM."

By EDGEWORTH.

A critical parallel of these two faiths, as they seem to the faithful, or ethical philosophies to thinkers, was sketched in a number of *The Arena* and afterward more elaborated in the *New York Herald*. The inferences of both writers, Oswald and Hickey, may be quite correct, and yet unimportant to the practical bearings of the matter, since under the same or very similar mythological dress in the legends, we discover radical oppositions of principle overlooked in the quest for resemblances in form. As solar allegories have been conscripted for duty in several messiahships, so other mythical events were before the age of printing and of general communication among peoples, at the disposal of religious novelists; but different spheres, social and political, may impose as the condition of viability or propagandism changes in the statement of even the same principles pregnant with consequences that escape their teachers.

Suppose Jesus imbued with the same altruism as Buddha; to find Hebrew disciples he must show it as an evolution of Yahvism, must find a Heavenly Father for it, must impose it as authority, and as the Hebrews in his day had been inoculated with the Magian ideas of reward and punishment for individual souls in another life or world, he must graft his altruisms on this doctrine rather than upon the Indian ideas of metempsychosis.

Altruism and the correlative ethics are not plagiarizable, they are like blossoms which the tree of selfhood unfolds at certain periods of evolution. Their sentiment colors not only Christianity and Buddhism but also the Magian and the elder Vedic works. Their legends show the Nazarene proletary, unconscious of his descent from a royal line of former times, meeting the renunciant prince in mendicant contempt of worldly privilege, in ethical culture, and the exercise of occult faculties in a social sphere tolerant of miracles. Both are altruists in practical philanthropy and self devotion, but the altruism of the elder is consistent with his view of vital solidarity, the real unity of Being whose individuate persons are but transient phenomena; while the altruism of the younger is buried with the corpse and an other-worldly selfishness monopolizes heaven's treasures by the elect of

grace, pitiless toward the damned. Conformably with this profound discrepancy, historical Christendom teems with persecutions either among its own sects or against outsiders, forestalling damnation for heretics and infidels; while Buddhism condemning the delinquent only to resume life's burden, has been tolerant.

To both messiahship has been ascribed; but this is vague. Jesus does not correspond to the Hebrew ideal of national restoration and supremacy, and vicarious atonement, if attributed to him, cannot be so to a teacher who ignores offended Deity and repudiates bloody sacrifices. What could messiahship mean for Buddha, unless deliverance from Brahminic superstitions and the worship of malignant ideas by cruel practices?

Jesus may in his personal conduct have honored the same ethical principles as Buddha, but instead of asserting their absolute sovereignty over gods and men alike in the republic of Being, he refers them to the will of a Being, his Father in heaven, an ideal authority which he assumes to interpret, as afterward priestcraft will interpret his, in worshipping his crucified image. This ethical divergence widens by his doctrine of salvation through grace, to which personal virtue is subordinate. Representation and delegation are implied by the worship of a Being or beings, not to the cult of principles. Hence popes who represent Christ and sell indulgences, *i.e.*, graces to sin. Hence the subjective consciousness of intimacy with the Christ, which emancipates from the trammels of conscience and gives the criminal assurance of heaven. Buddhist ethics can but interpret natural experience; but Christian ethics being theological, may be simply fantastic. They change with the wills or divines as is seen in the authorities pro and con Sabbath observance. Jesus emphasizes in his parable of the lord of the vineyard and his hirelings, salvation by grace independent of merit. This we may remark incidentally goes along with approbation, perhaps careless and unpremeditated, of land monopoly and the wage labor system, economic errors enchaind with theological.

If theology has corrupted Buddhist ethics, it is extraneous to them, but to Christian ethics, it is essential. Why is a certain act right or good? Because it is supposed to obey or please "our Heavenly Father." And who is authority for this supposition? The priest, of course; this revelation, interpretation, mediation, is the moral property of the priestcraft and the functional claim to its tithings. The Protestant mistress fees the Catholic priest to keep Bridget from stealing her spoons. The cult of principles abjures grace and its rewards as motives of action. Developing rather a stoical self-respect, it considers hope of reward and fear of punishment as derogatory to the dignity of character. Jesus as a Jew, imbued with the Jahvist superstition, when he adopted ethical principles, sought to consecrate and impress them as commands of Jahvah, without suspecting that he thus opened the door to imposture and demoralization. He aspired to regenerate the moral character of Jahvah, instead of cutting loose from the traditional authority of his people. This concession to arbitrary authority, subordinating principles to beings and their wills, is responsible for Borgias in the papal chair. The ethical record of these Borgias does not suffer by comparison with that of Jahvah in the Pentateuch. On the other hand, the idea of reincarnation by the solidarity of generations in their common race or human type, which is the Hebrew, is close akin to the Buddhist, if not quite the same. Christianity is not to be reproached with its plagiarisms from Buddhism, but rather with its corruptions from Buddhism; first, by substituting for the natural principles of ethics, the imaginary wills of an imaginary Being, and secondly by its exaggerated perversion of the heaven and hell Magian idea. Its plagiarisms were mythological. Identities of principle are not plagiarism, but corruptions in the restatement of principles may be fatal to ethical evolution. They have made of Christendom a hot bed of hypocrisy, and Christian churches flourish only by pandering to ego monstrosities of selfish greed or ruthless power.

ON THE THRESHOLD, A SERMON.*

BY HERMAN SNOW.

[CONCLUDED.]

II. I now proceed to show the reasonableness of the doctrine in question, and my first remark is that such an order of action in the Spirit-world is in perfect analogy of God's action in the material world. His course of action here is almost invariably, not direct and immediate, but indirect and through the agency of various instrumentalities. The choice fruits of the fields are merely his gifts, and yet in order that they may be produced he causes man to prepare the soil, to sow the seed and to watch over its growth that it may be saved from the destroying insect, the birds of the air and the beasts of the field. He also causes the rain to descend and the sun to shine, that in due time "seed may be brought forth to the sower, and bread to the eater."

That the world is now filled with the various orders of living creatures, including man, is doubtless owing to the same creative power that fashioned the frames of our first parents and the primitive pair of each separate race of animals; and yet that power now acts through the complicated but most beautiful relations of male and female, and of parental love and responsibility. It is needless to dwell upon these relations or to enlarge their number. The intelligent mind will readily perceive the place this well established fact of nature holds in my argument. The God of the material and of the spiritual world is the same unchangeable God. Hence, if in what is seen around us we behold a beautiful system of agencies dependent the one upon the other, it seems reasonable to suppose—does it not? that such is the case also with what is unseen and above us. Here, the mature and informed are appointed to train up and lead forward the young and dependent; may it not be so there also? May it not be that in our earthly frailty and ignorance we do in some way receive aid from the mature and experienced spirits who have gone before us?

No one of this congregation, as I trust, doubts that we do receive divine aid in some way: why not in this? Why may not the help that comes to us from the divine spirit come—partially at least—through the agency of departed loved ones, who having passed through the same experiences of mortal life, can therefore the more easily be "touched with a feeling for our infirmities," and whose deep interest in our welfare must so delight them to do us good?

2. Again: such a belief in spirit presence and aid meets and satisfies a general want of our nature; I mean our nature as purified and elevated by the power of truth and love. The disobedient, selfish and corrupt soul may not, it is true, desire that glorified spirits may be around to witness his degradation. Rather would he, like Adam of old, seek to hide him even from the good Father himself. But to all who are seeking to purify their souls by obeying the truth it should be a grateful thought that the sympathy and aid of pure and loving spirits are with us both in seasons of sorrow and of joy.

Now, it is a natural inference from the goodness of God that he will, so far as is consistent with the wise and perfect order of his providence, permit all the pure and virtuous longings of his children to be fulfilled. It is not in the divine nature, so far as we can understand the subject, to create in man a yearning so strong and general merely that it may be disappointed, therefore the desire for a life beyond the grave has ever been regarded as one of the strongest natural proofs of immortality. Does not our desire for the sympathy and aid of departed spirits spring from the nobler part of our nature—even from a strong sympathy with every pure and lovely presence? And may not this lead to a reasonable hope that this desire is not forgotten in the benevolent order of providence?

3. Another thought to be pondered is this: that such an employment of the heavenly inhabitants seems to be perfectly congenial with what must be the natural desires and impulses of the just made perfect. A poor heaven indeed, must that be for one in whom the spirit of Christ dwells, in which there is no opportunity to go about doing good! It is sad to think of the kind of heaven which some Christian teachers hold up to public view; a heaven in which it is thought the great delight will be to sit in selfish repose and sing hosannas over a supposed communication of divine justice in the utter and hopeless doom of torment pronounced upon the great multitudes of the human family! How much better the thought,

and more becoming in the followers of him who came to seek and to save the lost, that there is still hope for the unhappy victims of error and sin; and that a way is left open in which they themselves may act as ministering spirits to that earth-circle they have left behind. This must indeed be a source of angelic happiness, this is a condition fitted to give unflinching joy to those whose delight it was while on earth to do God's will:—Yes—to know more of his wisdom and love, and to do more as instruments in God's hands that his kingdom may come on earth; this is a worthy part of life as it is in the Christians' heaven.

4. Nor are there wanting numerous facts which go to show that we are surrounded by the spirits of departed friends, especially at the hour of death; and that as soon, and even sometimes before, the spirit is freed from its earthly organism these waiting messengers are made visible to us. I will at this time mention but two of these facts, both of which have recently been brought to my notice:

At a social religious meeting in Boston, at which I was present, Dr. Walter Channing, well known as a physician of the highest standing, gave this incident of his professional experience: A young man who had recently buried a lovely and dearly beloved sister at length himself lay at the point of death. As his struggling spirit was making a final effort to free itself from the body, and the vision of the heavenly world was opening before him, it seemed that the form of his sister was the first object that met his delighted gaze. "Charlotte!" he exclaimed, with an enraptured manner wholly indescribable; and with this last effort of mortal speech he passed sweetly away into the company of those he loved.

The other incident was one I met with in the public papers and is very similar in its general features to the one just given. But in this case the departing spirit was that of a little girl whose mother had died at a period so early in the child's life that the loved features were not left in her memory. She had, however, become well acquainted with those features from an excellent portrait of her mother upon which she was accustomed—especially during her last sickness—to gaze for hours with the deepest, most absorbing interest. In the words of the printed narrative: "All at once a brightness as from the upper heavens burst over her colorless countenance. The eyelids flashed open, and the lips parted: the wan cuddling hands flew up in the little one's last impulsive effort as she looked piercingly into the far above. 'Mother!' she cried with surprise and transport in her tone, and passed with that breath into her mother's bosom. Said a distinguished divine, who stood by that bed of death: 'If I had never believed in the ministrations of departed spirits before, I could not doubt it now.'"

5. Another, and the final consideration now to be argued in support of my position, is the practical good influence which such a belief is fitted to have. Its tendency is not only to encourage the good, but also to strike with a salutary awe the minds of the bad. Men whose deeds are evil love darkness, and why? Because they fancy that under such a cover their wickedness is wholly unknown to all but themselves. What then, if it should be made to appear that there is no such impenetrable darkening; that their every action is known, nay that their inmost self is laid open, not only to the omniscience of God, but also, sometimes at least, to the inspection of departed spirits, among whom may be some well-remembered loved one who is ever lingering near waiting for an opportunity to touch the heart and bring the soul to God! I can hardly conceive of a more powerful check to evil doing, or a more cheering impulse toward the true and the good than this thought of the presence and watchful care of departed friends. What heart not wholly callous to all gentle influences could resist such an appeal? What! shall we dare do wrong, or indulge in impure thoughts and grovelling schemes when we know that we may thus be throwing a deep shade of sadness over the heavenly bliss of a departed parent, a beloved child, an affectionate wife or husband, a fondly remembered brother or sister? Or shall we refuse to strive earnestly after all that is good and true, right and holy, when by complying we not only please God and secure our own soul's highest good, but also send a still deeper thrill of joy through the homes of loved and dearly remembered spirit friends?

I have thus endeavored to show that a faith in the presence and active agency of departed friends is by no means without substantial support both scriptural and rational. I do not suppose that my arguments will convince all; but I do hope that what I have said may have some influence upon the thoughtful and spiritually inclined. But there seems to be a large class, even in these Christian days who are hardly open to the influence of any kind of proof upon this subject excepting perhaps what can be demonstrated by the senses. Like the Sadducees of old they have faith in neither angel nor spirit but only in that which is wholly of the earth earthy.

*A discourse written and delivered in March 1862, whilst Mr. Snow was investigating the new Spiritualism.

There is also another class of religiously disposed persons who would gladly believe if they could. But they stumble at the strangeness of the thought, and are ready to exclaim; "how can these things be?" I will not presume to boast the ability of wholly solving the mystery, of showing precisely how such intercourse between heaven and earth can take place. Nay, I might admit that, in our present condition, such an explanation is wholly impossible, and still the supports of the doctrine would not be weakened. For there is upon earth mystery enough, and more than enough to confound the wisest; and the experience of each-day does but add to the wonders around us; much more then ought we to look for mystery and wonder in the things that belong to the heavenly world and the relations it sustains to the earth. Look for instance at the magic results of the electric telegraph. By the aid of a subtle agent which still to a great extent eludes our comprehension, we can send our thoughts and words to the extremes of the earth in a moment of time. Is it, I ask, much more strange that a mode of intercourse between the earthly and heavenly inhabitants should exist? And when progress is the order of all things, should we think it incredibly strange if some new and striking manifestation of this fact should from time to time be developed in the history of mankind? Let us then be not unduly faithless but reasonably believing; then shall we reap the blessed fruits of this cheering and ennobling doctrine.

ANCIENT AND MODERN SPIRITUALISM.

Judge James B. Belford contributed an article to the *Rocky Mountain News* of August 30th, from which the following is taken:

"And they feared as they entered into the cloud." These words are taken from the description of the transfiguration scene as recorded by Luke. For some time preceding this notable occurrence Jesus had been exceedingly busy with the work of his ministry. Eight days before he had preached a remarkable sermon, and concluded it with these words: "But I tell you of a truth there be some standing here which shall not taste of death till they see the kingdom of God." They were not to go into some other realm in search of it. It was to come where they were, as the sunlight comes into your window. It was to be visible to mortal eyes and felt by mortal hearts, and those whom he was addressing, or some of them, were not to be gathered unto their fathers until they had seen it and felt its power. Did that kingdom come upon the earth at the time predicted by Jesus? We all know that it did, and having come, that it will never be overthrown, but will amplify until it becomes the kingdom of mankind over the world. Now, Luke alludes to this sermon in connection with the transfiguration, and says: "And it came to pass about an eight days after these sayings he (Jesus) took Peter, John and James and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered and his raiment was white and glistening, and behold there walked with him two men (not angels, not shadows, not imponderable fiends, but 'two men') 'which were Moses and Elias, who appeared in glory and spake of his decease which he should accomplish in Jerusalem. But Peter and they that were with him were heavy with sleep and when they were awake they saw his glory and the two men that stood with him." Matthew's version of the affair differs in some particulars. He makes no allusion to the disciples being overcome with sleep, but speaking of Jesus' visit to the mountains with his disciples says, "and behold there appeared unto them Moses and Elias walking with him," and so jubilant did Peter become that he proposed to erect three tabernacles, one to Jesus, one to Moses, and one to Elias. Mark, speaking of the same event, says: "And there appeared unto them Elias with Moses; and they were talking with Jesus." When this event occurred the disciples were frightened; true they had been with Jesus for many days and had witnessed some of his great works; they believed that he was in intimate connection with the influences of the unseen world, and yet when they saw two men emerge from the unseen into the seen, and walk with the Master, and heard the voice out of the cloud, they 'fell on their face and were sore afraid.' "And Jesus came and touched them and said: Arise and be not afraid." And it is just this abject fear, supplemented by other influences that has shut out the great mass of mankind from these spiritual visitants and continues to shut it out. I cannot illustrate this better than by reciting the story of Miss Adams, given by Josiah Quincy in his exquisite autobiography entitled "Figures of the Past." He says: "The younger members of my father's family had an awful interest in Miss Adams, as being one of those privileged persons who had stood face to face with the supernatural. The scene was in a farmhouse in some country town where she was teaching school, it being then the custom to board for periods of a week or two with the parents of her different pupils. Not to attempt par-

ticulars, which are imperfectly remembered and of which I made no record, it may be said that the form of a beloved sister appeared (or seemed to appear) to Miss Adams in the dead watches of the night, and that the living lady was so frightened that she called lustily for help and brought the family to her chamber. As we listened to the story we could not but share the narrator's confidence in the objective character of the vision, and the conclusion of the tale testified to the wonderful pluck of the narrator. 'I did very wrong to allow my fears to get the better of me,' she used to say. 'Was it not my dear sister, who was devoted to me in this world and who would not be less loving in the next? And what do you think I did?' I dismissed the family who had come to me, blew out the light they brought me and passed the rest of the night in perfect tranquillity."

This is certainly not a sensational ending to a ghost story, but it is a conclusion so sensible that it deserves preservation. Page 331.

Of Miss Adams Mr. Quincy speaks in the highest terms. She was famous for her literary abilities and moved in the most literary and elite society of Boston. One of the quaint and yet most interesting books which I read in my earlier years was Cotton Mather's *Magnalia*. It pours a flood of light on the ways and thoughts of our Puritan fathers. It exposes to view the fountain out of which the waters that nourished the tender roots of the liberty tree came. It introduces us to an atmosphere of trust and confidence in a wise and over-ruling Providence that is surely lacking to-day. As the work is not fashionable in this age of greed and grabbing, I will be pardoned, I trust, if I take from it a story bearing on our present subject and altogether worthy of reproduction. The occurrence may be fictitious, but Cotton Mather believed it as firmly as he believed in the staying qualities of the Westminster catechism. It appears that some of the early colonists of New Haven became homesick for old England; they constructed a ship and many of the most worthy and notable people of the infant colony took passage on it. The ship foundered at sea and all who took voyage perished. Now hear what Cotton Mather relates: "In the year 1647, besides much other lading, a far more rich treasure of passengers, five or six of which were persons of chief note and worth in New Haven, put themselves on board a new ship, built at Rhode Island but so walty that the master often said she would prove their grave. The spring following no tidings of their friends arrived with the ships from England. New Haven's heart began to fail her. This put the godly people on much prayer, both public and private, that the Lord would if it was his pleasure let them hear what he had done with their good friends and prepare them with a suitable submission to his holy will. In June next ensuing, a great thunder storm arose out of the northwest after which the hemisphere being serene. About an hour before sunset a ship of like dimensions with the aforesaid, with her canvass and colors aboard, appeared in the air coming up from the harbor's mouth, which lies southward from the town, seemingly with her sails filled under a fresh gale, holding her course north and continuing under observation sailing against the wind for the space of half an hour. Many were drawn to behold this great work of God! Yea, the very children cried out: 'There's a brave ship.' At length crowding up as far as there is usually water sufficient for such a vessel, and so near some of the spectators as that they imagined a man might throw a stone on board her, her maintop seemed to be blown off but left hanging in the shrouds; then her mizzen top; then all her masting seemed flown away by the board. Quickly after the hulk brought unto a careen, she overset and so vanished into a smoky cloud which in sometime dissipated, leaving as everywhere else a clear air. The admiring spectators could distinguish the several colors of each part, the principal rigging and such proportions, as caused not only the generality of persons to say, 'This was the mould of their ship and thus was her tragic end;' but Mr. Davenport also in public declared to this effect, 'That God had condescended, for the quieting of their afflicted spirits, this extraordinary account of his sovereign disposals of those for whom so many fervent prayers were made continually.'"

Commenting on this affair Mather says: Reader, there being yet living so many creditable gentlemen that were eyewitnesses of this wonderful thing, I venture to publish it for a thing as undoubted as it is wonderful. (*Magnalia*, volume 1, page 84.)

THE DOG'S ATTACHMENT TO MAN.

It has often been mooted as a vexed question why all men of genius or greatness are so fond of dogs. The reason is not far to seek. Those who are great or eminent in any way find the world full of parasites, toadies, liars, fawners, hypocrites: the incorruptible candor, loyalty, and honor of the dog are to such like water in a barren place to the thirsty traveler. The sympathy of your dog is unfailing and unobtrusive.

If you are sad, so is he; and if you are merry, none is so willing to leap and laugh with you as he. For your dog you are never poor; for your dog you are never old; whether you are in a palace or a cottage he does not care; and fall you as low as you may, you are his providence and his idol still. The attachment of the dog to man outweighs and almost obliterates attachment in him to his own race. There is something shocking to our high opinion of him in the callousness with which he will sniff at the stiff body of a brother-dog: he will follow his master to the grave, and sometimes die on it; but the loss of his own kind leaves him unmoved. I never knew more than one exception to this: it was, however, a noteworthy one. I had two puppies of the Molossus, commonly called the Maremma breed; large, white, very beautiful dogs, with long hair; varying in size between a Newfoundland and a collie; the old Greek race of watch-dogs to which, quite certainly, Argos belonged. These puppies, named Pan and Paris, lived together, fed, played, and slept together, and were never separated for a moment for seven months. In the seventh month Paris fell ill of distemper and died. Now, by my own observation I can declare that Pan nursed his brother as assiduously as any boy could have nursed another; licked him, cleaned him, brought him tempting bits to eat; did all that he could think of, and when his brother at last lay there cold and unresponsive to his efforts, his grief and astonishment were painful to see. From that time he ceased to play; from being a very lively dog he grew grave and sad; he had a wistful, wondering inquiry in his eyes which it was pathetic to behold; and although he lived for many years after, and was as happy as a dog can be, he never recovered his spirits: he had buried his mirth in the grave of Paris. Something was lost for him with his brother which he never regained. This is the only instance I have known of a dog's love for another dog.—*Ouida, in North American Review.*

A SCHOOL FOR THE INSANE.

The pupils range in age from fourteen to seventy-seven. Preference, however, is given to the younger ones who desire to attend, more than half being under forty, nearly one-third under thirty, and about one eight under twenty years of age. They suffer from the various forms of mental trouble, but here again preference is given to those who have melancholia and the more acute forms of insanity. Chronic cases are not excluded, however, and among those who can receive no benefit save two hours' daily relief from the monotony of asylum life are two Virgin Marys, one queen of the world, one daughter of ex-President Cleveland who is nearly seventy years of age, two who imagine that they have passed from the scenes of earth and dwell among the dead, and one who has the curious delusion that people are constantly walking upon her fingers. As curable cases, and most likely to recover, are the ones who generally attend the school, the direct curative influences can not be accurately estimated; but, as might be expected, the most encouraging results are met with in the young and in those whose insanity has been of comparatively short duration. I can recall two cases where the patient could not read or write before becoming insane, but became fairly proficient in both before returning home. Three others also occur to me who appeared to be in the depths of dementia, but were, after several days of patient trial, made to feel an interest in a "puzzle map," and each went on uninterruptedly to recovery and home. Another patient is the terror of the ward, in which she stays until ten o'clock in the morning, when she goes quietly to school and remains for two hours one of the most interested of them all. After leaving the school she again becomes ugly and irritable, and it is only the fear of being kept away from it that makes her at all controllable. Surely those scattered instances show results sufficient to justify the efforts made; but I am sure that, even where the results are not so marked, the school is at least an important adjunct to employment, games, out-of-door exercise, and amusements.—*C. W. Pilgrim, M. D., in The Popular Science Monthly.*

In reply to those who proposed to organize a new English political labor party Mr. Gladstone has said that what is needed is increased representation of labor in parliament, but that a distinct party in the interests of labor would result only in harm to the interests of workingmen. Mr. Gladstone is right; every kind of class representation and legislation is undesirable.

A correspondent wishes to know if we think that phrenology is an exact science; says the *Investigator*, if it is possible to tell the character of a person by feeling that person's head? We will ask him if he thinks a man can tell what kind of people live in a house by examining the roof of the building? A man must have considerable Gall to be a phrenologist.



THE FRONT GATE.

An old and crippled gate am I,
And twenty years have passed
Since I was swung up high and dry
Betwixt these posts so fast:
But now I've grown so powerful weak—
Despised by man and beast—
I'm scarcely strong enough to squeak,
Although I'm never greased.

'Twas twenty years ago, I say,
When Mr. Enos White
Came kind of hanging 'round my way
'Most every other night.
He hung upon my starboard side
And she upon the other,
Till Susan Smith became his bride,
And in due time a mother.

I groaned intensely when I heard—
Despite I am no churl—
My doom breathed in a single word:
The baby was a girl!
And as she grew and grew and grew
I loud bemoaned my fate;
For she was very fair to view,
And I—I was the gate!

Then, in due time, a lover came,
Betokening my ruin,
A dapper fellow, Brown by name,
The grown up baby wooed!
They sprang upon me in the gloam,
And talked of moon and star,
They are married now and live at home
Along with pa and ma.

My lot was happy for a year,
No courting night and day—
I had no thought, I had no fear,
Bad luck would come my way.
But O! this morning, save the mark!
There came a wild surprise,
A shadow flitted grim and dark
Across my sunny skies.

A doctor with a knowing smile,
A nurse with face serene,
A bustle in the house the while,
Great Scott! what does it mean?
My hinges ache; the lock is weak,
My pickets in a whirl,
I hear that awful doctor speak—
It is another girl!

—DENVER TRIBUNE.

Emilia F. S. Dilke (Lady Dilke) in an article in the *North American Review* gives the history of trade unionism among women in England. Mrs. Dilke thinks this history ought to have a special claim on the attention of American readers, since the organization of the women's trades union league in England in 1874 was undertaken in avowed imitation of the "friendly societies" for women which had already done much, it was claimed, for the working classes in America. An English woman, Emma Smith (afterwards Mrs. Patterson, a printer by trade, heard about the friendly societies, spent her savings on a journey to this country, and on her return to England formed the league now known as the women's trades union league. This title was not at first given it, however, for in those days none dared speak openly of trades union. It was something which meant to the common ear deeds of violence, so it was necessary to christen the new society in such wise as not to suggest to the casual hearer its true character, and the first title adopted was the protective and provident league. Says Mrs. Dilke: It was not until about four years ago that our friends gathered courage sufficient to substitute the word "trade union" for the adjective "protective." Since then, indeed, things have gone so fast that "provident" has followed suit, and our old friend the protective and provident league now stands honestly confessed as a league for the promotion of trades union among women. Mrs. Dilke shows the reasons for organizations among women, the difficulties in the way, and the successes attained thus far. Her article contains valuable information and suggestions. As for reasons for trades union among women she says: The women, say the men, are doing men's work at half pay; they are driving us from the trades; we would stop their working if we could, but as we can't, help us to organize them lest worse befall us. The difficulties in the way arise from the inability of the workers themselves to see the importance of the matter, through ignorance and distrust; also too few educated women are found able and willing to devote themselves to the work of organiza-

tion. Caste prejudice also stands in the way. Whenever it is possible it is considered wiser for the league to confine itself to inducing women to enter unions established and managed by men. This is indeed the course to which the committee inclines; it is only when there is no existing union managed by men, or the existing union closes its doors to women, or women are working at a trade in which they alone are employed, that the league urges the formation of an independent society. It is obviously better for women and better for the state that their industrial position, wherever possible, should be dealt with as but a part of the general problem and that their organization should be as little as possible dissociated from the organization of the men.

The *New York Press*, which began to demand a law authorizing the appointment of women as factory inspectors in the first issue of its daily edition, now notes the fact that the Women's Factory Inspection act passed last year is working well, so far as it works at all. Such courageous women, it says as Mrs. Bremmer, Miss Finn, Miss Earley and Miss Lockwood, who are assigned to this city, have succeeded in getting into places that were badly in need of inspection, for the very reason that they were women; the proprietors saying to the inspector: "If you were a man I would kick you down stairs." Hardly any men, even the brutal fellows who maltreat their employes as mere machines, with no rights to a wholesome moral or physical environment, would dare to attack a woman armed with the authority of the law, so the plucky women inspectors go almost everywhere. It is disagreeable enough, no doubt, to hear the bad and violent language that they must be now and then assailed with, and for what they have to bear in this line, as well as for the other numerous petty annoyances to which they are subject, they deserve not only the cordial but the active sympathy of the public.

Miss Florence Hartley now has the distinction of being the first woman in Kansas to occupy the position of court reporter. She was born in Metamora, Ill. When a child by accident a manual of stenography was put into her hands. She at once began the study of that branch of science, and having perfected herself came to Chicago, where she became an expert at typewriting. She has occupied prominent positions also in St. Louis, Kansas City and Topeka. In the summer of 1885 she was in Wichita; where an important trial was on hand, which was being reported in a bad manner by a man, who at last gave it up. Miss Hartley was sent for. She hesitated, but finally reported the case and was thus the first woman in the state to report in court. Since that time Miss Hartley has continued to hold the position of court reporter, although the work has proved hard and exacting. She is very attractive, having a tall, willowy form, dark hair and pensive brown eyes.

Miss Mary Proctor, daughter of the late Richard A. Proctor, has appeared in the newspaper field as a contributor of scientific articles, somewhat after the style of the ex-Astronomer Royal.

SAVAGE IN SEATTLE.

TO THE EDITOR: Seattle seems, and is a long way from Chicago, and one is apt to feel—more especially now, when the "Hub" which has been accredited to Boston is drifting on the tide of the World's Fair to your great city—that whilst the gods have done much for this country in climate, in scenery, in resources, until they smile upon us more propitiously with a benediction of nineteenth century ideas, embodied in the courage of conviction allied to the loftiest scholarly attainments, the hungry mind, craving food for the soul akin to reason and science, must find it alone in books, papers and periodicals which float out to us upon the sea of literature from the centres of learning in the East; from which I have been so long absent that in the hunger for human companionships and interchange of ideas I sometimes feel as though I were upon another planet. The mind, as well as the body requires change of food for healthful development of all its parts and correspondences; hence the announcement that the noted minister, writer and orator, Minot J. Savage was to lecture, and also to preach in our city, gave a thrill of pleasurable expectancy to all truth-seekers, which has cooled in no sense disappointed.

His lecture entitled "Change of Front of the Universe" may have been heard by many of you in the East; to those who have not heard it there, I must say do not miss the opportunity when it presents itself to you. It cannot fail to reassure you of the correctness of our premise in scientific religion.

Mr. Savage came to us under the auspices of the Unitarian Society, but its church being considered too small for his "drawing" powers, the First Methodist Episcopal church was secured for the lecture, which necessitated an apologetic prefix by Mr. Savage, in which he spoke reverently and tenderly of the faith in which he was reared by a Methodist father and mother; with whose teachings his present faith and the forthcoming lecture are wholly at variance. He gave an opportunity for those who felt that they could not hear their gods demolished, to retire, but, to the credit of either the good sense, courtesy, or curiosity of the Presbyterian, Baptist and Methodist ministers whom I saw there, they remained to hear the most logical, eloquent, scholarly effort ever delivered in this city, proclaimed so by many of the oldest residents. His utterances were based in the science of evolution and astronomy, his ideas of God and man being correspondingly changed from the old Adamic and Ptolemaic theory of man and the universe. Undoubtedly a packed house composed of the intellectual *creme de la creme* of the city added fire and enthusiasm to his utterances. Many were the bursts of applause, but as has been observed since, and by several people, the greatest enthusiasm followed the most radical statements; showing the trend of liberal thought in the community and the appreciation of truth when squarely presented, from which fact we may take hope and courage, that the later, and to our minds the most comforting, the most elevating truth of modern times may take root here and bear precious fruit for humanity's indulgence and growth.

Friends in Tacoma telegraphed me the morning after the lecture here to "come over and go with us to hear Savage" which I was only too happy to do, and there I availed myself of the privilege afforded to shake hands with the lecturer. He was both cordial and friendly in his greeting, I saying to him, "I want to thank you for Sunday, for last night and for to-night, and I also want to thank you for your championship of Col. Bundy and the cause which he represents." His face lit up with a new fire at mention of the name of the editor of *THE JOURNAL* and he admitted himself "interested, intensely interested" etc. But as press reporters interviewed him on the following morning for the *Tacoma Evening News* I will quote from said interview:

Rev. Minot J. Savage, one of the corporate members of the American Society for Psychical Research and president of the American Psychical Society of Boston, is one of the few men who occupy the pulpit, who are recognized by the press as newspaper men also. An earnest, conscientious student into all subjects affecting human welfare, his opinions are sought and respected, and he has come to talk to the larger audiences of the daily newspaper with greater frequency than to those of the Sunday pulpit. He is the only Boston minister who has been admitted to membership in the Boston Press Club. He is a man of pleasing address and magnetic personality.

A *News* reporter sat with him in the private office of Mr. W. J. Thompson this morning and enjoyed half an hour of delightful conversation. "Do you believe," asked the reporter, "that a belief in Spiritualism is consistent with Christianity?"

"That depends entirely upon how you define Christianity. There are so many and such varying ideas as to what constitutes Christianity. There are some Unitarians who consider themselves Christians of the original type of Christianity, the Christianity of Christ. There are others who renounce the title and say that there is much in the history of Christianity to compel them not to accept it. The Catholic does not regard the Protestant as a Christian, and the Protestant many times denies the Christianity of the Catholic. So, you see, that is a question which it is almost impossible to answer. There are ministers in Boston who refuse to classify me as a Christian and hold up my utterances as a bar to Christianity. There is this I can say, that there is never a so-called spirit from whom communication has been received that could be classified as orthodox. Whether this accounts for the orthodox dislike of Spiritualism or arises from that cause I can't say."

"Taking your own estimate of what

constitutes Christianity, do you think a belief in Spiritualism to be consistent?"

"There can be nothing inconsistent in it since it forms no part of the Christian belief; is entirely apart from it. The orthodox Christianity of to-day Christ did not teach. Spiritualism is, if anything, only a proof of the truth of the Christianity of Christ and of the continued or future existence of man. Let me explain my position on Spiritualism, for I do not wish to be misunderstood nor to go upon record as a confirmed believer."

"There is a mass of arrant fraud in the so-called spiritual manifestations; there are many mediums who practice deception and exist upon the credulity of men, but there are others whose accomplishments are unaccounted for by any known scientific theory and I accept the theory of a third intelligence as a reasonable hypothesis until I have found for myself or have been shown some other rational and scientific explanation. I have taken up the subject as I would the study of any other important matter affecting human welfare. I have had many personal experiences which can not be explained otherwise. The world has been compelled by known facts to accept a belief in hypnotism, formerly called mesmerism, in mind reading, in psychic force, but none of these explain certain facts known to me, and I therefore accept the explanation known as Spiritualism until I have been shown a better."

"Can you cite to me any of these incidents?"

"No. First, for the reason that it would take too long and second, for the reason that I am gathering the material for publication and shall on my return to Boston begin the publication of a series of articles, for which I am now under contract."

"But do you consider that what you have experienced is sufficient to warrant a belief in the future existence with the power of communication with this?"

"Let me again assert my position—that I accept it not as a belief but as the only explanation at present given."

"Whom do you believe to be the greatest living medium?"

"Of those under my own personal observation Mrs. Piper, of Boston, though there are others in Philadelphia and Chicago claiming even greater powers whom I have never had the opportunity to test."

"Had you ever the opportunity to test the powers of Madame Blavatsky?"

"No. I am not a Theosophist, and cannot accept their teachings because they offer no proofs. They tell some wonderful stories, but they must come to me with well-accredited credentials before I accept them as truths."

"You would not care to express an opinion of Madame Blavatsky?"

"No. I will say though that Dr. Hodgson, secretary of the American branch of the English Society for Psychical Research, was sent to India to investigate, and when he returned pronounced her a fraud."

These are the utterances of a manly man, who dares to speak his honest convictions in regard to a faith which is in no sense universal, and upon which so much of approbrium has been brought by false prophets and deceivers. Is he not doing a greater work for Spiritualism to-day than for Unitarianism? for the reason that the century just closing has brought Unitarianism from an infant to full stature, standing erect and boldly before the world, not needing the support of a Channing, a Parker or a Savage. And although Spiritualism has its base on fact and not in fancy, in science and not in sentiment, still it is struggling to-day for growth and expansion, with the ignorance and fear of the masses; ignorance of its tenets, and fear lest it be heresy to accept a (to them) new thought. It needs every word spoken in kindness, every thought expressed in eloquence, every endorsement spoken through experience. And because of Mr. Savage's scientific spirit, his candor and his eloquence, his research is of vastly greater importance to the cause in general than many of lesser growth. That the movement is spreading far and wide no one can question. I am told by those in the best social circles here that I would be surprised to know of the prevalence of our ideas in the minds of those outwardly wedded to the orthodox church. 'Tis true, they speak in whispers, as it were, but courage will come with fulness of conviction, and that time is not far distant. I meant to speak a word of Mrs. Sara A. Underwood's experiences, as published in *THE JOURNAL* and *The Arena*, but this letter is now too long, so I must close with a heart full of gratitude for all these rich blessings that are strewn in our way.

MARY V. PRIEST.

SEATTLE, WASH.



NEW YORK MEETINGS.

TO THE EDITOR: Rev. C. P. McCarthy commenced his sixth annual series of "Afternoon and Evening Sunday Lectures" in Adelphi Hall, 52nd street and Broadway, New York City, on Sunday the 6th inst. It was intended that these lectures should be opened by Judge Dailey, of Brooklyn, but he was unable to attend and Mr. McCarthy apologized for him by reading a characteristic poem which the Judge recently wrote. The first of the following stanzas is the last of a poem posted on the fair grounds of the association at Huntington, L. I., September 1, 1891, and the answer by Judge Dailey, was placed beside it on the following day:

We all within our graves shall sleep
A hundred years to come;
But other men
Our lands will till,
And others then
Our places fill,
While other birds will sing as gay,
As bright the sun shine as to-day,
A hundred years to come.

ANSWER.

I pity those who fain would sleep
A hundred years to come;
To such I know
This life must be,
A vale of woe
A boisterous sea,
A land of graves both dark and deep,
Where mortal man in death shall sleep
A hundred years to come.
I shall not sleep within my grave
A hundred years to come.
No other man
My land will till,
No other can,
My place quite fill,
Though other birds may sing as gay,
As bright the sun shine as to-day,
A hundred years to come.
I hope to be quite wide awake
A hundred years to come;
And then, as now
My land I'll till,
I'll sow and plough,
My place I'll fill,
And these same birds shall sing more gay,
In other realms not far away,
A hundred years to come.

Mr. McCarthy then stated that these Sunday afternoon and evening lectures with their accompanying phenomena were designed to instruct on the current practical topics of the hour, physical, psychical, spiritual, moral and mental science. The marvels of mesmerism, hypnotism, and animal magnetism would be scientifically displayed by the unerring hand of experience, and their practical value demonstrated by lucid expositions, and convincing experimental tests, setting forth nature's normal methods for the alleviation of suffering and the cure of disease.

In accordance with this statement, he lectured afternoon and evening on "The Nazarene's Methods in Healing the Sick," and illustrated these methods on magnetic sensitives as he went along, pointing out the fact that Jesus was simply a great spiritual medium. One out of many of these illustrations I here describe: The lecturer having described the resuscitation of the ruler's daughter and emphasized the fact, as stated, that she was in a trance and "not dead," and that Jesus selected a circle to assist him, having turned every one else out, then Mr. McCarthy said to his audience, "I will now show you on a living sensitive the physical condition in which the ruler's daughter was." He proceeded to mesmerize a young man in the audience and then threw him on the flat of his back by one pass. The man fell prone on the bare boards in a rigid and cataleptic state. "There," continued the lecturer, "is the condition of trance in which the ruler's daughter lay. There is neither man nor woman, other than myself, in this audience who can resuscitate that body. It is in a condition of artificial catalepsy, every sinew and joint is rigid. The man sleeps like a child; you can hardly perceive his peaceful slumber, yet no doctor by even the use of stimulents can awaken him, though by such attempts he might be killed. I will now invite any of you to examine him and test his rigidity." Here three or four gentlemen came and closely

tested the condition of the subject and found him as described. After all present were satisfied, the operator slowly and carefully removed the rigidity from the legs and arms, and then called out to the man, and he immediately awoke.

The day was sultry, humid and wet, and consequently the audiences were thin, but the interest was deep. These experimental lectures will be continued every Sunday afternoon and evening in Adelphi Hall.

COMMUNICATOR.

MEETINGS AT INDIANAPOLIS.

TO THE EDITOR: Never in the history of Spiritualism in this city have the people been so completely taken by storm, as it were, as at the meetings conducted by Mrs. Ada Foye on yesterday afternoon and evening at Mansur Hall. After discoursing on Mediumship for about forty minutes, she began her test séance, which was truly wonderful, every name being given in full: not simply "John and Mary," but some foreign names which, although very difficult to pronounce, were written correctly to the letter, but could only be pronounced by the parties they were for, who acknowledged the presence of the spirit, while the messages were in some instances given to fill contracts or promises made by the spirit when in the form to communicate at the first opportunity. The people were delighted; in two long séances not one mistake was made, but every name and incident clearly given, some received, to them, very valuable information from their spirit friends. The receipts at the door paid all expenses, and there was no occasion for begging or speaking about money after the friends entered the hall. We wish Mrs. Foye could remain with us the entire season, but our loss will be the gain of others. Sunday, September 13th, will be her last with us for the present, as she goes to Lynn, Mass., from here.

ALFRED WELDON, Chairman.
INDIANAPOLIS, IND., SEPT. 7TH.

MRS. LIZZIE JONES—TRIBUTE OF AN OLD FRIEND.

TO THE EDITOR: THE JOURNAL of the 5th contained the notice of the decease of Mrs. Jones, of Jacksonville, Ill. It was my first information of the event, although I was aware of her failing health. I beg leave to say of her that she well deserves the eulogy which the editor bestows. She was in many respects a rare woman. My first acquaintance with her dates in 1881, at the Concord School of Philosophy. She was diligent in attendance, unassuming, and nevertheless one that would be missed. I think she always regretted that Dr. Jones ceased to attend the school after 1882. She was reluctant to break off the friendships there formed.

In July, 1883, I paid my first visit to Jacksonville, and was a guest at the house in the grove on College avenue. In the midst of a city it was a place apart from the throng. Some forty or more trees, of different kinds, of their own planting and all American, surrounded the house. I am passionately fond of woodland, and this rendezvous of squirrels, blue jays, huge fire-flies, etc., was very agreeable, let alone the two kittens, one buff and the other "Maltee," that were baffled twenty times a day in their endeavors to catch the game. Mrs. Jones presided over her household with energy and decision, but hardly a vestige of any governing apparent. She was not good from being passively tame and mild, but from those qualities and convictions that make character. I remember rallying her one day about the worries of the American women with their domestics. She pointed with an air of triumph to her maid who had worked with her for fourteen years. I never knew but one woman who could compare with her in such an experience. That maid not only knew her place, but seemed to have no doubt in regard to being in her own home. Indeed, whatever required tact and energy in the intricacies of housekeeping, Mrs. Jones was equal to. She filled out well the description of the woman in the Book of Proverbs (xxxi.) even to this last praise:

"Her husband he praiseth her:

"Many are the daughters who have done worthily;

Thou hast gone up above them all."

It is common, almost trite, to comment on events like this, drawing morals and speculating in regard to the future. We are naturally saddened; the consciousness of physical decay and corruptibility shocks our sensibilities. Those who are bereft are prone to feel like the Hebrew patriarch,

who refused consolation from every one, crying out in his grief: "I will go down mourning to my son, to Sheol, where he now abides." In this case, however, we can give a better testimony. Both Dr. Jones and his wife were vividly cognizant of life as it really is, eternal, not simply a state of unending bliss, but the genuine life of eternity, of which time and sense conditions are but a projected part; living in such recognition of the all and the eternal, both were vividly aware that the rupture of what pertains to time and its limitations, can have no effect on what is beyond our transcending time. That which really is has not been changed. There is not in this case a warrant for grieving, except for the sympathy which is due from a man to his neighbor. Such sympathy we extend, and we extend it to a man eminently worthy of it.

ALEXANDER WILDER.

THE SUN'S DARK SPOTS.

TO THE EDITOR: D. D. Guiles seems to think—from THE JOURNAL of August 1st—the sun a great dark dynamo. I wish he would make clear to my mind the cause of the dark spots on its face. I have just been viewing it with my telescope. I find six quite large spots, and as they are moving from left to right it is about a month from the time they appear on one side till they disappear from the other, although they sometimes disappear before reaching that point.

A. G. NYE.

WEXMOUTH, MASS.

HASLETT PARK ASSOCIATION.

TO THE EDITOR: The Haslett Park Association at its annual meeting elected the following officers: James H. White, president and treasurer, Dr. A. B. Spinney vice president; Dr. A. W. Edson, secretary and manager.

The Medium's Protective Union which owns a commodious building known as the Mediums' Home, held its annual meeting August 20th and elected Dr. A. W. Edson, president and treasurer; Mrs. H. N. Read, vice president; Effie F. Joselyn, secretary. The entire camp meeting was the most successful in every respect ever held there.

EFFIE F. JOSSELYN, COR. SECY.

GRAND RAPIDS, MICH.

The progressive Spiritualists of Grand Rapids have for their speaker during September, Hon. Sidney Dean, of Warren, R. I., who is giving grand intellectual lectures.

E. F. J.

AN OLD-TIME GEOGRAPHY.

A curious relic of pedagogy in the middle of the eighteenth century has been brought to light in Germany. It is a geography edited by Gottlieb Enderfelder, rector of the Friedland high school, for the enlightenment of the students under him. The author justifies his work by copious references to the indispensability of its subject to the great Alexander in his foreign campaigns and to Joshua in his search for the promised land. He then begins imparting geographical information by means of answers to supposititious questions:

Q.—With what shall we compare the man who does not know geography? A.—With a bell without a clapper, with a blind man who walks ever in darkness, with a silly goose, with a stupid cow.

Q.—Who introduced the map into Egypt? A.—King Sesostris.

Q.—In what kind of a carriage did he ride? A.—In a golden carriage.

Q.—By what means did Satan try to mislead the Lord Jesus into idolatry? A.—By means of a map.

Q.—Who supports this opinion? A.—Hugo Grotius, a very learned man.

Q.—What did Satan show the Lord on the map? A.—All the kingdoms of the world and their glory.

A few pages further the learned rector turns to the details of the science in question and asks:

Q.—Which wine receives its name from leather sacks. A.—Sec.

Q.—Why? A.—Because it is carried in leather sacks.

Q.—What do the women of Bayonne pet instead of lap-dogs? A.—Pigs.

Q.—What is the color of the light in Italy? A.—Carmine red.

Q.—What are assassins called in Italy? A.—Bandits.

Q.—What do they do with people? A.—Kill them for their money.

Q.—How are the streets of Genoa built? A.—So narrow that two women in their big skirts can hardly pass each other.

In treating of Germany, the learned rector enumerated twenty-one kinds of beer,

which doubtless caused considerable trouble and distress among the pupils, as most of the names of the eighteenth century brews were calculated to entangle even the adult German tongue. After this questionable excursus he asks:

Q.—How does Bohemia look on the map? A.—Like a full-blown rose.

Q.—What is the great curiosity of the city of Pragus? A.—A meat market without flies. They were driven off by the holy Procopius or some sorcerer.

A.—What is the biggest bell in the world? A.—The bell at St. Stephen's church, Vienna.

Q.—What is this bell supposed to be? A.—The grandmother of all other bells in the world.

Q.—Who sits in groups in the streets of Lyons? A.—The spinsters of Lyons.

Q.—What do they do in the streets? A.—They make lace and work on silk.

Q.—How do they divert themselves during the work? A.—By singing the most beautiful songs.

In this geography Rector Enderfelder remarked that he had "collected all that he regarded as geographically important for the youthful mind."

THE AGE OF MAN.

When was man first placed on earth? No one can answer that question. Hugh Miller says that man's habit of burying his dead out of sight makes it very easy to be mistaken on that point; for, because of burial, men's bones may be found among the animals that have lain in the earth for ages. There is one thing, however, that gives us an inkling of when he came. Certain tools, that only man could have made, have been found buried in caves, in peat beds, and in the bottom of lakes. Often these are covered by layers of rock; and, by calculating how long it took to make the layers, a guess can be made as to when the tools were put there. Still, it is only a guess, and no one pretends to regard the question as settled, because under some conditions the layers would be made much faster than under others. But the bones of certain animals, the mammoth and other great creatures of that time, which have long since died, have been found with these tools. By calculating in what ages these animals lived, and how long it takes a race of animals to die out, a surer result can be arrived at. In a cave in England, buried under a limestone layer from one to fifteen inches thick, tools have been found mingled with the bones of elephants, tigers, rhinoceroses, and hyenas, which roamed over that country thousands and thousands of years ago. The peat bogs of what is now Denmark and Scandinavia are filled with stone tools. Some have been found in beds of gravel, underlying peat which is certainly seven thousand years old. This seems to show that man must have dwelt on earth at least as many years ago.—*Teresa C. Crofton in St. Nicholas.*

HOW AN OCEAN GREYHOUND IS FED.

On the City of Paris there are sixty firemen, who feed the fiery maws of forty-five furnaces, that create steam in nine boilers. Fifty coal passers shovel fuel from the bunkers to the furnace door, and the firemen toss it in. There is something more than mere shoveling in firing. The stoker must know how to put the coals on so that they will not burn too quickly nor deaden the fire. He must know how to stir or poke the fire so as to get all or nearly all the heat out of the coal. Service in the fire room is divided into six watches of four hours each. The fireman works and sleeps every alternate four hours. After the first day from port two out of every six furnaces are raked out to the bare bars during the first hour of each watch. Thus in a voyage, all the furnaces are cleaned once in twenty-four hours. The steam goes down a bit in the hour while the cleaning is going on. The stokers shovel into the furnaces fifteen tons of coal every hour, or 360 tons a day. The ship usually takes in 3,000 tons at Liverpool or New York, and has between 500 and 800 tons left when she arrives at the other side. The engineers' department is entirely distinct and separate from the firemen's. On the City of Paris there are twenty-six engineers, including hydraulic and electrician. They are educated in single shops on shore, and a certain number of them go on ships every year. They are all machinists, so whenever the machinery breaks down they know how to repair the damage. In case the chief engineer should be disabled any assistant could take his place.—*Scotch Paper.*

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Burnside Expedition. By B. F. Underwood, Adjutant 5th R. I. Vols. Reprinted from the Narragansett Record. pp. 70. 1891.

In this essay Mr. Underwood sketches one of the most important expeditions of the War of the Rebellion—an expedition the results of which were far-reaching. Gen. B. F. Butler, referring to this pamphlet, says: "It interests me greatly because I had immediately before captured Halter's Inlet and prevented its being closed as I was ordered to do, by sinking schooners filled with stone in the Inlet, the disobedience of which order rendered Burnside's expedition possible." The essay is a worthy contribution to the early part of the struggle in which the author took part.

The Influence of Heredity in Producing Disease and Degeneracy. The Remedy. Acquired Physical Conditions Transmitted to Offspring. An address before the Indiana State Medical Society. By Gonzala C. Smythe, A. M. M. D., President of the Society. Reprint from transactions for 1891. pp. 24.

Dr. Smythe maintains that it is true beyond doubt that the sins and iniquities of parents are visited upon the innocent offspring, but that as a compensation the law also holds good that our better qualities, which vastly outnumber the bad, are likewise transmitted. He would have a law forbidding the immigration of every person who has been insane himself, or whose ancestors have been afflicted with insanity, inebriety or pauperism, or have been convicted of crime for at least three generations. Confirmed drunkards he would have confined in asylums and there treated humanely until they die, care being taken to prevent their entailing their infirmities upon any offspring. The individual has no personal rights which the state is bound to respect when the public health is in danger from infectious diseases, or the future condition of the race is threatened by heredity. Dr. Smythe argues that if the government can be prevailed upon to arrest the influx of undesirable immigrants, to quarantine against the degenerates, delinquents and defectives of all countries, and then stretch forth its strong right arm and regulate the use of alcohol, assuming control of its manufacture and sale as a sanitary measure, and guarding against any other than its proper use, that great good will result. Crime should be treated as a disease and all punishment graded in proportion to the gravity of the offence. Reclaim all who can be reclaimed, and make it impossible for incorrigibles to prey upon society or by death, confinement or emasculation, to reproduce their criminal traits. The address is thoughtful and suggestive.

MAGAZINES.

"Anti-Slavery, a Reminiscence" by the editor, Joseph Henry Allen, and "The Higher Individual" by Nicholas P. Gilman, are valuable articles in the September number of the *Unitarian Review*.—The September *Unitarian* contains an article on "The Presbyterian Church" by Reed Stuart.—The *Chicago Christian Scientist* has changed its name to *Chicago Truth Gleaner*, which is an improvement.—The *Medical Tribune* (New York) has an article on "Cerebellum and its Functions," by Alexander Wilder, M. D., and "Obesity and its Cure" by George R. Smith, M. D. A fine portrait of Professor Harris, United States Commissioner of Education, embellishes the first page of the September number of *The Phenological Journal and Science of Health*. In "The Agent in Ethics" some excellent points are presented by the writer to show the necessity of understanding moral conduct scientifically. No reader can say after considering the second paper on "The Physiognomy of the mouth" that we have not reached certain positive principles for our study of the face. "Thought Transference," by Mrs. Poole, is a very readable paper.

They had flirted a couple of weeks or so
The youth and the maiden shy;
But the time had arrived for him to go,
And he came to say good-by.

And he said, "Ere we part will you give me a kiss?
Refuse not, I pray, the boon,
For I should like to remember this
As a sort of souvenir spoon."

Fair woman's mind is subject oft to change;
A secret in her keeping is in danger;
In womanhood she is a little strange,
But when just born she is a little stranger.

Van Houten's Cocoa—The original, most soluble.

Two Harvest Excursions.

The Burlington route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25 and September 29, Harvest Excursion Tickets at low rates to principal cities and points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C., B. & Q. ticket agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago, Ill.

Farming That Pays.

Many Eastern farmers are at a loss to understand why farming is not so profitable to them as it was to their fathers. The reason is that in the present generation the enormous products of the fertile lands of the West have established prices in every important market of the world. The New England agriculturist cultivates a small acreage, too often of rocky and exhausted soil. His Western rival tills broad lands of inexhaustible richness.

This year's wheat crop of Kansas alone would fill 180,000 cars containing 333 bushels each, and these would make a train 1,200 miles long. What an instructive lesson should that train of cars convey! Moving at the rate of ordinary industrial processions it would consume 25 days of 24 hours each in passing a given point! It would reach five times from Boston to New York, and across the entire length of Massachusetts would stand eight rows deep!

But the Eastern farmer should view for himself the shocks of wheat, and the corn and vegetables, and fruits ripening now in vast quantities upon these wonderful prairie and valley farms, and Harvest Excursions were inaugurated to enable him to do so at nominal cost. This year the dates for those excursions are Aug. 25th and Sept. 15th and 20th. Greatly reduced rates may be obtained at Chicago and along the Atchison, Topeka and Santa Fe R. R. to Missouri, Kansas, Colorado, Oklahoma, Indian Territory, Texas and New Mexico,—the Garden-Belt of the West. For further information apply to Jno. J. Byrne, 621 Rialto Bldg., Chicago, or Geo. T. Nicholson, Gen. Passenger Agent, Topeka, Kan.

Harvest Excursions.

On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

Home Seekers' Excursions.

Via the Louisville and Nashville R. R. on September 15th and 29th. Excursion tickets at especially reduced round trip rates from Chicago to points South and South West, good returning for 30 days from date of sale. Call or address George L. Cross, N. W. Pass. Agt., 232 Clark St., Chicago, Ill.

HARVEST EXCURSIONS.

Greatly Reduced Rates via Illinois Central.

August 25th and September 29th. On the above dates the Illinois Central Railroad will sell harvest excursion tickets at very low rates to all points on its lines west of and including Iowa Falls, Ia., to Sioux City, Sioux Falls and points beyond; also to points on its line south of Cairo (excepting New Orleans), to points on the Mobile & Ohio R. R. (excepting Mobile), and to points beyond in Southwestern Louisiana on the Southern Pacific and to points in Arkansas and Texas; also from all points on its lines north of Cairo to all agricultural districts in the West, Northwest, South and Southwest. Tickets good to return for thirty days. For rates and full information call on any ticket agent of the Illinois Central Railroad or connecting lines, or address J. F. Merry, A. G. P. A., Manchester, Ia., or F. B. Bowes, 194 Clark st., Chicago, Ill.

A. H. HANSON, G. P. A.,
CHICAGO, ILL.

John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle.

WORKS ON HYPNOTISM.

Hypnotism: Its History and Present Development. By Dr. F. Bjornstrom, M. D., head physician of the Stockholm Hospital, etc. Authorized translation by Baron Nils Posse, M. G. 8vo. paper covers. Price, 30 cents.

Davy's Practical Mesmerism. This book is imported from England, where it has a large sale. Price, 75 cents; postage, 5 cents.

How to Mesmerize. A manual of instruction in the history, modes of procedure, and arts of Mesmerism or Animal Magnetism, Hypnotism, etc. By James Coates, Ph. D., F. A. S. Stiff paper covers. Illustrated. Price, 50 cents; postage, 5 cents.

Human Magnetism: Its Nature. Physiology and Psychology. Its uses as a Remedial Agent, in Moral and Intellectual Improvement, etc. By H. L. Drayton, M. D. Author of "Brain and Mind," etc. Cloth, 168 pages, illustrated. Price, 75 cents; postage, 6 cents.

How to Magnetize, or Magnetism and Clairvoyance: A practical treatise on the choice management and capabilities of subjects; with instructions on the method of procedure. By James Victor Wilson. New and revised edition. 104 pages, paper covers. Price, 25 cents. Postage, 3 cents.

How to Mesmerize. Full and comprehensive instructions. Ancient and modern miracles by Mesmerism. Also a brief treatise on Spiritualism. By J. W. Cadwell, for forty years one of the most successful Mesmerists in America. The author claims that the instructions in this book "are the most complete of any in book form, and will enable some people to mesmerize." Paper covers, 144 pages. Price, 50 cents.

Practical Instructions in Animal Magnetism. By J. P. F. Deleuze. Translated by T. C. Hartshorn. Revised edition with an appendix of notes by the translator, and letters from eminent physicians, and others descriptive of cases in the United States. Cloth, 519 pages. Price, \$2.00; postage, 15 cents.

For sale by JNO. C. BUNDY, 32-34 LaSalle St. P. O. Drawer 134. Chicago, Ill.

LIGHT ON THE PATH.

With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover, 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

By MRS. E. B. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."

Pamphlet, 101 pp. Price 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

LOGIC TAUGHT BY LOVE.

—BY—

MARY BOOLE.

Part of the object of this work is to call attention to the fact that our life is being disorganized by the monotony of our methods of teaching.

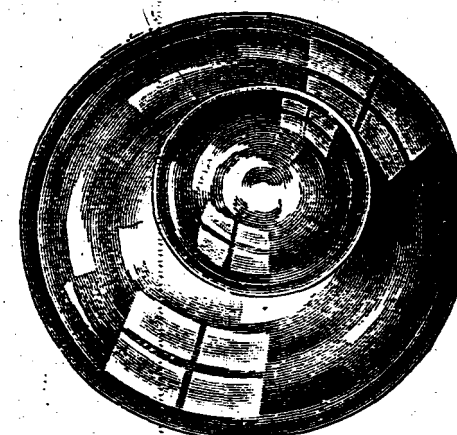
Price, \$1.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ASTHMA POSITIVELY CURED
By the Swedish Asthma Cure. Sample mailed free. Address COLLINS BROS. DRUG CO., St. Louis, Mo.

OREGON FRUIT LANDS in the heart of the famous Willamette Valley. Best all-round fruit country in America. No irrigation. Very healthy. Send 10 cts. in stamps for full particulars to GEO. M. MILLER, Eugene, Ore.

FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. We can and will, if you please, teach you quickly and without fail, how to earn from \$5 to \$10 a day at the start, and more as you go on. You can commence at home, in any part of America. We start you, both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write at once, if you haven't already. Address Stinson & Co., Box 1500, Portland, Maine.

THE WIZARD BUBBLE BLOWER.



The new Scientific Toy, which is creating so much interest among men of science as well as the children. It surprises and delights every one that sees it. It produces a bubble within a bubble, the outside one of immense size. The inner one floats and flashes with the most brilliant rainbow colors. Produces a "balloon" bubble, with car attached, which will float for hundreds of feet in the open air. "Twin bubbles," chains of bubbles a yard in length, and many other forms of bubbles hitherto unknown.

Just the thing to entertain and instruct Kindergarten pupils or children in the home. Although only introduced a few weeks, over 40,000 sold, and "Wizard Bubble Parties" are becoming the latest fad of New York's 400.

The following are a few of the testimonials we have received from persons who have had a "Wizard Bubble Blower":

Prairie City Novelty Co.: I received the "Wizard Bubble Blower," and found it so satisfactory that I this day enclose you \$2.00 for a dozen more. MRS. W. W. JOHNSTON, Eureka Springs, Carroll county, Ark.

Ottawa, Kan., Dec. 13, 1890. DEAR SIR: We are well pleased with the blower. I am trying to get a large order for them. Respectfully, MRS. GEO. O. HOWE.

Mercer, Pa., Dec. 25, 1890. Prairie City Novelty Co., Chicago, Ill.: DEAR SIR: The "Wizard" came all right, and is adding its share to the enjoyments of Christmas. Yours, etc., J. V. STOCKTON.

Rockville, Conn., Dec. 15, 1890. The Prairie City Novelty Co., No. 45 Randolph street, Chicago, Ill.

DEAR SIR: Yours of the 10th received the 13th. In reply this morning I have to express my satisfaction with the Bubble Blower. I shall make an effort to get orders for the Bubble Blower, and when I get a sufficient number, I shall send an order direct to you. Yours as ever, EDDIE S. JONES, Lock Box 63, Rockville, Ct.

This wonderful toy is sent to any address on receipt of 25 cents. \$2.00 per dozen to Agents and Dealers by express, charges prepaid. All orders shipped on day received. Address

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago, Ill.

GUIDE-POSTS
ON
IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."

Price 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Poems of the Life Beyond and Within. Voices from many lands and centuries saying, "Man, thou shalt never die."

EDITED AND COMPILED BY G. B. STEBBINS. "It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—STANDARD.

"Clear type and tinted paper make it settling for its rich contents."—ROCHESTER UNION.

"The world will thank Mr. Stebbins for his work long after he is gone."—JAMES G. CLARK, SINGER AND POET.

Price, \$1.50, mailed free of postage. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SETTLING UP IS CERTAIN.

You may take the world as it comes and goes,
And you will be sure to find
That fate will square the account she owes
Whoever comes out behind.
And all things bad that a man has done,
By whatsoever induced,
Return at last to him, one by one,
As the chickens come home to roost.

You may scrape and toil and pinch and save
While your hoarded wealth expands,
Till the cold, dark shadow of the grave
Is nearing your life's last sands;
You will have your balance struck some night
And you'll find your hoard reduced,
You'll view your life in another light,
When the chickens come home to roost.

You can stunt your soul and starve your heart
With the husks of a barren creed,
But Christ will know if you play a part,
Will know in your hour of need;
And then as you can wait for death to come,
What hope can there be deduced
From a creed? You will lie there dumb
While your chickens come home to roost.

Sow as you will, there's a time to reap,
For the good and the bad as well,
And conscience, whether we wake or sleep,
Is either a heaven or hell;
And every wrong will find its place,
And every passion loosed,
Drift back and meet you face to face,
When the chickens come home to roost.

Whether you're over or under the sod,
The result will be the same;
You cannot escape the hands of God;
You must bear your sin and shame.
No matter what's carved on the marble slab,
When the items are all produced,
You'll find that St. Peter was keeping tab,
And the chickens come home to roost.

He'd been in swimming and went home cold
And shaking in every limb,
But his anxious mother at once took hold
Of a slipper and warmed him.

Before she was married her cares were few,
Her life was merry and gay,
She had little to do, and she hardly knew
How to pass the time away.

She was sometimes afflicted with ennui,
Which out of idleness grew,
But she married a man to reform him, and she
At last has enough to do.

Samuel Bowles's Pamphlets: Experiences of Samuel Bowles in Spirit Life, or life as he now sees it from a Spiritual Standpoint, price 25 cents. Contrast in Spirit Life, and recent experiences, price, 50 cents, and Interviews with Spirits, price 50 cents in paper cover. For sale at this office.

The Salem Seer

Reminiscences of

Charles H. Foster,

THE FAMOUS MEDIUM.

BY

GEORGE C. BARTLETT.

The writer of this book was associated with Mr. Foster for some years and took every advantage of testing his peculiar gifts. Urged by many who were knowing to this Mr. Bartlett finally consented, and the result is a plain statement of facts and descriptions of many seances held in all parts of the world, which he hopes may be of service to investigators and a stimulus to practical and scientific researchers.
Rev. S. C. Beane (Unitarian), in a letter written at the time of Mr. Foster's obsequies and read by Rev. George S. Hosmer, who conducted the services, has this passage: "Whatever one's theory might be, in his presence the reality of a future life seemed to possess and command even the habitually indifferent. To thousands of thoughtful men and women on both sides of the Atlantic, he has been a voice from the eternal world."
Bound in cloth, and illustrated with a picture of Mr. Foster. Price, \$1. Address
Jno. C. Bundy, Drawer 134, Chicago, Ill.

UNITY a weekly journal of Freedom, Fellowship and Character in Religion.

Eight four-column pages, well printed. A liberal sermon every week, with live articles on current topics. One dollar a year.
Ten weeks on trial for ten cents in stamps.
CHARLES H. KEER & CO., Pub., 175 Dearborn St., Chicago.



Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp.
LORD & THOMAS,
NEWSPAPER ADVERTISING
45 RANDOLPH STREET,
CHICAGO.

The Superior

remedy
for all diseases
originating in
impure blood;
the

MEDICINE

which
may always
be relied upon
to give the best
satisfaction,
is

AYER'S
Sarsaparilla
Cures others, will cure you

Tutt's Pills

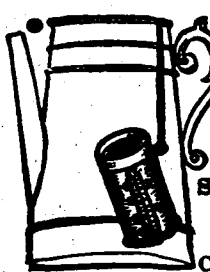
stimulates the torpid liver, strengthens the digestive organs, regulates the bowels, and are unequalled as an

ANTI-BILIOUS MEDICINE.

In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated. Dose small. Price, 25cts.

Sold Everywhere.

Office, 39 & 41 Park Place, N. Y.

**PERFECT COFFEE MAKER.**

A new invention for making Coffee or Tea better than any thing now in use. Saves 1/4 of the Coffee. Can be used with any Coffee or Tea Pot. If you like a fine cup of coffee this article is just what you need. Sent by mail upon receipt of 25 cts. Agents wanted.

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., CHICAGO, ILL.

THE WAR IN HEAVEN.

BY DANIEL LOTT

This is founded upon Revelations 12-19 and will be found interesting. Price, 10 cents.
For sale, wholesale and retail, by JOHN C. BUNDY Chicago

RULES AND ADVICE

For Those Desiring to
FORM CIRCLES.

Where through developed media, they may commune with spirit friends. Also a Declaration of Principles and Belief and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE GREAT

SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.

Buy the NEGATIVES for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Do You Want the Earth?

NEELEY'S REVERSIBLE

U. S. Map and History of American Politics

NEELEY'S DOUBLE MAP CONTAINS

Rand McNally & Co.'s Latest Railroad Town and County Map of the U. S. in Colors, and is 3 feet 10 inches by 5 feet 6 inches—Corrected to Date. Price of this Map Alone is \$5.00.

AND ON THE OTHER SIDE:

The Political Map, 3 feet 10 inches by 5 feet 6 inches, which alone sells for \$5.00.
A Diagram Showing all of the Political Parties. 11x66
A Diagram Showing all the Presidents and Cabinets. 5x66.
A Diagram Showing the Political Complexion of each Congress. 2x66.
A Diagram Showing the Creeds of the World. 13x10.
A Diagram Showing the Standing Armies of each Nation. 13x10.

A Diagram Showing the Naval Tonnage of each Nation. 13x10.
A Complete Map of the World. 13x20.
A Map of Central America. 10x13.
A Map of Alaska. 10x13.
A Map of South Africa. 10x13.
A Map of Upper Nubia and Habesh or Abyssinia. 10x1.
A Map of Persia, Afghanistan and Beloochistan. 10x13.
A Complete Map of the Solar system—best ever made. 13x10.

PICTURES OF ALL THE PRESIDENTS
FROM WASHINGTON TO HARRISON.

IT ALSO GIVES IN BRIEF:

The History of the U. S. Government by Congress.
The History of the U. S. by Administrations.
An Analysis of the Federal Government.

Issues of all Political Parties.
The History of all Political Parties Which Have Existed in This Country.

THE COMPLETE REVERSIBLE MAP

Is printed on both sides, is 3 feet 10 inches by 5 feet 6 inches, and is mounted on rollers top and bottom with tape on sides, and is the largest ever made.

These Two Maps Bought Separately Would Cost
TEN DOLLARS.

OUR GREAT OFFER:**On Receipt of \$1.50**

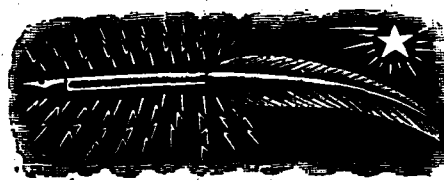
We will send THE WEEKLY TIMES for one year and the above-described map.

ARE YOU READING THE DAILY CHICAGO TIMES,

The Greatest Democratic Paper in America? If not, why?

On receipt of \$2.50 we will send you THE DAILY AND SUNDAY TIMES for three months and the above map.

We will send this great Map for ONE DOLLAR to our present subscribers PREPAID BY EXPRESS, and guarantee satisfaction and safe delivery or MONEY REFUNDED. We can mail the map, but it is much safer by express. Please to name your postoffice and express office. We will supply the map at this rate only so long as our supply shall last. Each subscriber is entitled to as many maps as he wants at \$1.00 each. Order at once.

Address THE TIMES, Chicago, Ill.**Everybody Should Have One of the New Magnetic Penholders.**

It is made of nickel, steel and celluloid, and for strength, lightness, beauty and health induction, cannot be equalled in the world. It prevents WRITER'S CRAMP AND PARALYSIS.

PRICE, 25c.

For Sale by all Dealers in Stationery.

If your dealer does not keep it send 25c in stamps to us, and we will send you one by return mail.
PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Sole Agents.

THE JOURNAL BINDER
Is only 75 cents to Subscribers

To Be Advanced Oct. 1 to Par, \$10

Second Semi-Annual Dividend of 20 Cents Per Share, Payable in October.

STOCK OF THE Ga.-Ala. INVESTMENT AND DEVELOPMENT COMPANY

Capital Stock, \$4,500,000. Shares, \$10 Each, Par Value, Full Paid and Subject to no Assessments.

Gen. BENJ. F. BUTLER, of Massachusetts

Hon. JAMES W. HYATT, Late Treasurer of U. S.

President
Treasurer

DIRECTORS.

Gen. BENJ. F. BUTLER of Massachusetts.
Hon. LOGAN H. ROOTS of Arkansas.

J. W. CASELDINE, Cashier Merchants & Miners
Bank, Tallapoosa, Ga.

Hon. JAS. W. HYATT, ex-Treas. of U. S., of Conn.
GEO. C. SCOFIELD, Pres. N. Y. Con. Co. of N. Y.

THOS. C. SMITH, Pres. 17th Ward Bank, Brooklyn.
L. M. SANFORD, Pres. Bank of New Castle of Ky.

ADVISORY BOARD.

Hon. JOHN B. GORDON, ex-Governor of Georgia.
Hon. RICH. H. BRIGHT, of Washington, D. C.

Hon. E. F. MANN, Supt. C. & M. R. R., of N. H.
E. K. TRUE, Cash. U. S. Treasury, Washington, D. C.

Hon. ROBERT L. TAYLOR, ex-Governor of Tenn.
F. K. ROOTS, Cash. First Nat. Bank, Little Rock, Ark.

F. Y. ROBERTSON, Pres. F. Nat. Bank, Kearney, Neb.
Hon. D. C. SCOVILLE, of New York city, N. Y.

INTERNATIONAL TRUST COMPANY, TRANSFER AGENTS, 45 MILK ST., BOSTON, MASS.

30,000 Shares Only Now Offered to the Public, Until
Oct. 1, if not Previously Taken at **\$4.00 Per Share**

All stock purchased during the month of September will receive the October dividend of 20 cents per share. Transfer books close at midnight, THURSDAY, Oct. 1, for the payment of the dividend. Only 30,000 shares offered, and when sold the stock will be entirely withdrawn from sale, listed on the exchanges, and price advanced to par. The Directors of the Georgia-Alabama Investment and Development Company have decided to offer to the public the balance of the stock of the company remaining unsold—30,000 shares—until Oct. 1, at \$4.00 per share. On that date the transfer books of the company will be closed for the payment of the October dividend and the stock listed on the several exchanges and price advanced to par. This stock is full paid, and subject to no further assessments under any circumstances. One million dollars of the \$4,500,000 capital stock has been paid in the treasury of the company for the development of its properties, and the enhancement and protection of the interests of the stockholders. Under the plan of the organization of the Company all the receipts from the sale of the Treasury Stock of the Company are expended at once for improving and developing the property of the Company, increasing its assets to the extent of the amount received. The entire properties of the company being paid for in full, all the receipts from the sale of city lots go at once to the dividend fund of the company, in addition to the earnings of its manufacturing establishments in operation and its income from other sources. The stock of the company will not only earn gratifying dividends for the investor, but will increase rapidly in the market value, with the development of the company's property. The stock will be listed on the exchanges in New York, Chicago, Philadelphia and Boston. Orders for stock will be filed as received, in any amount from one share upward, as it is desired to have as many small holders in all sections of the country as possible, who will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

THE PROPERTY OF THE COMPANY CONSISTS OF

FIRST. 8000 City Lots, or 2022 acres of land in the city of Tallapoosa, Haralson county, Georgia, the residue remaining unsold of 2500 acres, on the center of which the city was originally built. Estimated value on organization of company Oct. 1, 1890, \$1,084,765, but largely increased in amount and present value since that time by additional purchases of city lands and improvements and development added.
SECOND. 2458 acres of valuable mineral land, adjacent to the city of Tallapoosa, all located within a radius of six miles from the center of the city. Present value, \$122,900.
THIRD. The issued Capital Stock of the Georgia, Tennessee & Illinois Railroad Company, chartered for the purpose of building a railroad from Tallapoosa, Ga. to Stevenson, Ala., 120 miles, that will net the company nearly \$2,000,000 of the capital stock of railroad paying 7 per cent. dividends.
FOURTH. The Tallapoosa Furnace, on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga.—the said furnace being of 50 tons capacity, manufacturing the highest grade of cold and hot blast charcoal car-wheel iron. Present value, \$250,000.
FIFTH. The Piedmont Glass Works, situated on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., said plant being 12-pot furnace capacity, and manufacturing flint glass flasks and prescription ware. Present value, \$100,000.
SIXTH. The Tallapoosa Reclining Chair Factory on the line of the Georgia-Pacific Railroad in the city of Tallapoosa, Ga., manufacturing hammock, reclining and other chairs. Present value, \$27,000.
SEVENTH. Sundry interest bearing bonds, notes, mortgages, loans, stocks, etc., acquired since the organization of company in securing the location on its property of new manufacturing industries and from sales of its city lots and cash in bank received from the sale of treasury stock for improvements not yet invested.
There are already located on the property of the company, in the city of Tallapoosa, from 3000 to 3500 inhabitants, three-quarters of whom are Northern people, who have settled there within the last three years, about 700 houses, 40 business houses and blocks, public parks, free public schools, churches, hotels, water works, electric lights, \$75,000 hotel, now building, to be opened in October. Street railway and 12 new manufacturing industries under contract and building that will employ fully 1000 additional operatives, requiring 500 new dwelling houses, and increase the present population of the city from 3500 to 5000.

THE INCOME OF THE COMPANY

Is derived principally from six sources:
FIRST. Earnings of its manufacturing establishments, now in operation and to be built (now \$76,235.04 yearly).
SECOND. Rental of its farming lands and sales of timber in "stumpage" (estimated \$3,000 yearly).
THIRD. Sales of its city lots in Tallapoosa, Ga., for improvement and investment (estimated \$250,000 yearly).
FOURTH. Working of its mines and quarries, by themselves or on "royalties" (estimated \$10,000 yearly).
FIFTH. Profits on mineral, timber and town site options on line of Georgia, Tennessee & Illinois R. R. (estimated \$50,000 yearly).
SIXTH. Earnings of stock of Georgia, Tennessee & Illinois R. R. (estimated \$186,408 yearly).

4 ADVANTAGES OF THE STOCK AS AN INVESTMENT.

PRINCIPAL absolutely secure under any circumstances, the property being paid for in full.
PROBABILITY of a large increase in each semi-annual dividend by increased earnings and sales.
DIVIDENDS, to include earnings and all receipts from sale of city lots, paid regularly April and October.
CERTAINTY of a rapid increase monthly in the intrinsic value and selling price of the stock itself.
Total estimated yearly income of Company after construction of railroad, \$525,633.04.
Total estimated yearly income of Company prior to construction of railroad, \$339,235.04.

UNTIL THURSDAY, OCT. 1, IF NOT PREVIOUSLY TAKEN,

\$8 will purchase 2 shares or \$20 par value of stock, \$20 will purchase 5 shares or \$50 par value of stock, \$40 will purchase 10 shares or \$100 par value of stock, \$80 will purchase 20 shares or \$200 par value of stock, \$120 will purchase 30 shares or \$300 par value of stock, \$240 will purchase 60 shares or \$600 par value of stock, \$400 will purchase 100 shares or \$1000 par value of stock, \$600 will purchase 150 shares or \$1500 par value of stock, \$1200 will purchase 300 shares or \$3000 par value of stock.

Checks for the October dividend of 20 cents per share will be mailed in October to all stockholders of record Oct. 1; and all stock purchased in September will receive the October dividend.

As but 30,000 shares remain unsold, and, when taken, the entire issue will have been disposed of, applications for stock in September will be filled in the order received until Oct. 1, and all subscriptions in excess of this amount will be returned to subscribers.

No orders will be received at the present price of \$4.00 per share after 12 o'clock midnight Oct. 1, and all orders for stock should be mailed as soon as possible, and in no event later than several days prior to that date to insure delivery at present price of \$4.00 per share.

Address all orders for stock and make checks, draft or money orders payable to

Hon. JAMES W. HYATT, Treas., Georgia-Alabama Investment and Development Company, Room 313 Stock Exchange Building, Chicago, Ill. n

Southern Offices, Tallapoosa, Haralson County, Ga. New York Offices, 11 Wall st., Rooms 31 and 32. Boston Offices, 24 Washington st., Rooms 8, 9 and 10. Philadelphia Office, Room 944, Building. Providence Office, Room 1, Butler Exchange. Chicago Office, Room 313, Stock Exchange Building. Baltimore Office, Room 4, Bank of Baltimore Building. Foreign Offices, No. 2 To Buildings, London, Eng.

30-page Illustrated Prospectus of Tallapoosa, Stock Prospectus of Company, and Plat of City, with Price List of Building Lots, Mineral Maps of the Section, Engineers' Reports, etc., mailed free on application to any of the above-named offices of the company.

WHAT PRESENT STOCKHOLDERS SAY.

We, the undersigned, stockholders of the Georgia-Alabama Investment and Development Company, being in the City of Tallapoosa for the purpose of investigating the properties of the Company, and the accuracy of the statements made regarding their value and earning capacity, and the location, advantages and development of the city, hereby testify:
First, That we find each and every statement made by the Company in their printed matter regarding the City of Tallapoosa, the manufacturing industries, building developments under way, and property and prospects of the Company much within the facts as now existing.
Second, That we find the actual situation at Tallapoosa is much understated, rather than overstated by the Company, in every particular, all representations being made fully verified by investigation on the ground, and many advantages of great importance not being mentioned either in their Prospectus or other printed matter; in fact we find the situation at Tallapoosa in every respect much more promising and far better than we had reason to expect from the statements made by the Company in their various publications.

William H. Greene, Phelps, N. Y.
Frank W. Page, Rochester, N. Y.
E. P. Soverhill, Newark, N. Y.
L. R. Sanford, Albion, N. Y.
Fred H. Lancaster, Syracuse, N. Y.
Jno. Bowles, Washington, D. C.
Prof. Charles B. Gordon, Philadelphia, Pa.
Charles Wright, Philadelphia, Pa.
George L. Hoxie, Ithaca, N. Y.
Charles P. Mays, Washington, D. C.

George F. Carter, Orange, N. J.
C. G. Rauch, Lebanon, Pa.
B. Frank Hand, Woodbury, N. J.
A. J. Lamborn, Philadelphia, Pa.
R. B. Jones, East Providence, R. I.
Dr. Robert G. Nolan, Bayonne, N. J.
Hiram Buckingham, Baltimore, Md.
James Morrison, Boston, Mass.
Frank Leonard, Norwalk, Ct.
George H. Morrisoo, New York, N. Y.

George F. McFarland, Harrisburg, Pa.
Mrs. George F. McFarland, Harrisburg, Pa.
Mrs. M. G. Norton, Stewartstown, Pa.
Frank Stone, Grafton, Mass.
Louis W. Klein, Keokuk, Ia.
Frank S. Allen, New York, N. Y.
W. H. Spooner, Boston, Mass.
D. B. Saxton, Philadelphia, Pa.
Edward Geach, Orange, N. J.
C. C. Morrison, Philadelphia, Pa.

J. J. Badgley, Quincy, Mich.
Stephen L. Selden, Duluth, Minn.
George S. Bowen, Elgin, Ill.
R. H. Gibson, Wayne, Ill.
J. B. Allen, Chicago, Ill.
F. H. Pharis, Chicago, Ill.
L. J. Bush, Providence, R. I.
A. C. Pryor, Petersburg, Va.
G. F. S. Burton, Flattsouth, Neb.

A VALUABLE LIST OF BOOKS FOR SALE AT THIS OFFICE.

The best works by the most popular writers are embraced in this list, and now is the time to order. Where science is sought for, what is better than the works of William Denton? The Soul of Things, Our Planet, Is Darwin Right? and Radical Discourses.

The Light of Egypt, or The Science of the Soul and the Stars. This work has a definite purpose, namely, to explain the true Spiritual connection between God and Man, and the Soul and the Stars.

A new edition of Psychometry by Prof. J. Rhodes Buchanan, and The New Education by the same author.

In the line of poetry are Lizzie Doten's Poems of Progress and Poems Inner Life. Barlow's Voices, and Immortality Inherent in Nature. Angel Whisperings for the Searchers after Truth, by Hattie J. Ray. Consolation by A. P. Miller. Radical Rhymes by William Denton, and Poems from the Life Beyond and Within compiled by Giles B. Stebbins.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer.

The Records of a Ministering Angel by Mary Clark.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for one of her latest works Between the Gates, a continuation of her delicate style.

Heaven Revised, a narrative of personal experiences after the change called Death by Mrs. R. B. Duffey.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit world.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

The Way, The Truth and the Life, a hand-book of Christian Theosophy; Healing and Psychic culture, a new education, based upon the idea and method of the Christ by J. H. Dewey, M. D. Also The Pathway of the Spirit. A guide to Inspiration, Illumination and Divine Realization on Earth.

From, over the Border, or Light on the Normal Life of man by Benj. G. Smith.

Transcendental Physics, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

Scientific Religion by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

Lights and Shadows of Spiritualism by D. D. Home. This work was originally published in England in 1877, and was in advance of its time. Events of the past few years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

The Pioneers of the Spiritual Reformation, being the life and work of Dr. Justinus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions by Countess Cathness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry, \$2.16; The New Education \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The complete works of A. J. Davis, \$30.00; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Deleuze, \$2.15; Diegesis, \$2.16; Future Life, \$1.60; Home, a volume of Poems,

\$1.60; Heroines of Free Thought, \$1.75; Pioneers of the Spiritual Reformation, \$2.65; Nature's Divine Revelations, \$3.75; Transcendental Physics, 75 cents; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Stories for Our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols., \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way, the Truth and the Life, \$2.00; The Pathway of the Spirit, cloth, \$1.25, paper, 75 cents; D. D. Home, His Life and Mission, plain, \$2.00, gilt, \$2.25; Lights and Shadows of Spiritualism, \$2.00; Unanswerable Logic, \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holyrood, \$1.60; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirits Book, Kardec, \$1.60; Beyond the Gates, \$1.35; Between the Gates, \$1.35; The Light of Egypt, \$3.00; Angel Whisperings, plain, \$1.50, gilt, \$2.00; Heaven Revised, 25 cents; From over the Border, \$1.00; Scientific Religion, \$2.50; Is Darwin Right? \$1.05; Radical Rhymes, \$1.30; Consolation, and other Poems, \$1.00; Poems from the Life Beyond and Within, \$1.60; Logic Taught by Love, \$1.00; Light on the Path, cloth, 40 cents, paper, 25 cents; Book on Mediums, Kardec, \$1.60.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.
For sale, wholesale and retail by JNO. C. BUNDY Chicago

BOOKS.

SPIRITUALISM

Psychical Phenomena,
Free Thought and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a

CATALOGUE AND PRICE LIST

upon application.
JNO. C. BUNDY, Chicago, Ill.

THE PIONEERS

OF THE

SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

Cloth bound, 325 pp. Price, \$2.00; postage, 15 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

STARTLING FACTS

IN

MODERN SPIRITUALISM,

BEING A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphy; and MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

BY

N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 600 pages; it is printed on fine calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says:

"With these avowals of its teachings the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

Price, \$2.25.
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

ETHICAL RELIGION.

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.

Ethical Religion; The Ideal Element in Morality; What is a Moral Action? Is there a Higher Law? Is there anything Absolute about Morality? Darwinism in Ethics; The Social Ideal; The Rights of Labor; Personal Morality; On some Features of the Ethics of Jesus; Does the Ethics of Jesus satisfy the Needs of our Time? Good Friday from a Modern Standpoint; The Success and Failure of Protestantism; Why Unitarianism Fails to Satisfy; The Basis of the Ethical Movement; The Supremacy of Ethics; The True Basis of Religious Union.

OPINIONS.

W. D. HOWELL'S, in *Harper's Monthly*: "Where it deals with civic, social, personal duty, Mr. Salter's book is consoling and inspiring."

Nation: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest."

Congregationalist: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly destitute of finding the truth, and so free from any intentional irreverence that conservative Evangelical believers hardly will object to his spirit."

THE RELIGIO-PHILOSOPHICAL JOURNAL: "A few of the lectures give to the theoretical side of important problems careful consideration and deep thought, while they all present the author's views, though sometimes fragmentarily, in a scholarly and attractive manner. Mr. Salter's philosophic and religious position is evidently agnostic, with a strong leaning toward theism and immortality of the soul, at least for a morally select portion of humanity. In his conception of Spiritualism is prominent those aspects of it which offend his refined taste, and it is not strange, therefore, that he fails to appreciate the system of thought as understood and expounded by its representative thinkers. When Mr. Salter comes to understand Spiritualism through study and investigation, instead of, as now, chiefly through the interpretation of its opposing critics, he will find to his astonishment, may be, that its ethics and his are nearly identical."

Cloth, 332 pages. Price, \$1.50.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE

Watseka Wonder!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF

MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

This well attested account of spirit presence created a wide-spread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.

To those familiar with the marvellous story, it is

NO WONDER

the interest continues, for in it an indubitable testimony may be learned how a young girl was

SAVED FROM THE MAD HOUSE,

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far from being a superstition, as is so often the case of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully-prepared work of fiction. As

A MISSIONARY DOCUMENT.

for general distribution, IT IS UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, has incorporated with the case of Mary Vennum one from Harper's Magazine for May, 1886, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narratives make a

SIXTY-PAGE RAMPHLET.

Price, 15 cents per copy.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE LIGHT OF EGYPT,

OR

The Science of The Soul and The Stars.

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove a real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—*Mrs. Emma Hardinge Britten.*

"A work of remarkable ability and interest."—*Dr. J. R. Buchanan.*

"A remarkably concise, clear and forcibly interesting work. . . . It is more clear and intelligible than any other work on like subjects."—*Mr. J. J. Morse.*

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—*New York Times.*

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension of . . . of any cultivated scholarly reader."—*The Chicago Daily Inter Ocean.*

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—*Hartford Daily Times.*

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint this is a remarkable production. . . . The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—*The Daily Tribune (Salt Lake City).*

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—*The Detroit Commercial Advertiser.*

"It is an occult work but not a Theosophical one. . . . It is a book entirely new in its scope, and must excite wide attention."—*The Kansas City Journal.*

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Widom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—*Kansas Herald.*

"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—*San Francisco Chronicle.*

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminate and extra heavy cloth binding. Price, \$3.00.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO.

Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years.

BY MORELL THEOBALD, F. C. A.,

Of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in America.

The book is a large 12mo. of 310 pages, handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. Price, \$1.50—a very low figure.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

Maria M. King's PAMPHLETS

Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship.

These pamphlets have been published and sold separately for several years and are now bound together in a convenient form.

Price, \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Signs of the Times

From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

—BY—
PROF. ELLIOTT COUES, M. D.

Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

CONTENTS.

The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing Indispensable. The Spiritualistic or the Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science. The Huxley Theory. The Astral Body. The Better Way. Natural Magic. The Outlook. And an invaluable stimulant and guide to the NOVICE in the STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cents. One Hundred Copies, \$10. Fifty copies, \$5; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

—BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.

"It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God idea in history. The closing chapter on intuition, gives some remarkable facts."—*Detroit Post and Tribune*.

12mo, cloth, 144 pages. Price 50 cents; postage, cents.

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.

"It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was."—*New York Tribune*.

Price, cloth, 50 cents; paper, 25 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

—BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," Etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., 372 pages. Price, \$1.50; postage 10 cts.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

OUR FLAG, OR THE EVOLUTION OF The Stars and Stripes;

—BY—

ROBERT ALLEN CAMPBELL,

Compiler of the first Atlas of Indiana, author of "The Rebellion Record," etc.

This work as a history of the "Stars and Stripes," gives the facts that are recorded in official documents, the Histories of the Country and the Cyclopedias so succinctly and interestingly arranged that the whole story is told in a moderate volume.

The symbolic meanings of the colors and the designs of the "Star Spangled Banner" are beautifully brought out and embellished with 29 illustrations—three of them in colors showing Foreign, Colonial and United States ensigns.

Price, \$1.00, postpaid.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SOUL.

—BY ALEXANDER WILDER.

Pamphlet form, price 15 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

IS DARWIN RIGHT?

—OR—

The Origin of Man.

—BY WILLIAM DENTON,

Author of "Our Planet," "Sovi of Things," Etc.

This is a cloth bound volume of two hundred pages, mo., handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.

Price, \$1.00; postage, 5 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ILLUMINATED BUDDHISM

OR

THE TRUE NIRVANA.

"The book before us, aside from its mystic method, takes an entirely new view of the doctrine of the transmigration of souls, of re-incarnation and of Nirvana. . . . but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in long time. Its literary style is unexceptionable, and the author shows in every chapter evidences of profound thought and a mastery of statement that is a pleasure to follow."—*Exchange*.

Price, cloth, \$1.00; paper, 50 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

PARTURITION WITHOUT PAIN.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Lozier, late Dean of the New York Medical College, for Women, &c.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory and preventive training, rather than course of remedies, medications and drugs.

Price, \$1.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF

Christian Theosophy, Healing, AND PSYCHIC CULTURE.

A NEW EDUCATION,

BASED UPON

The Ideal and Method of The Christ

—BY J. H. DEWEY, M. D.

The object of the book is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for himself, by an inward illumination, which is claimed to be within reach of the humblest.

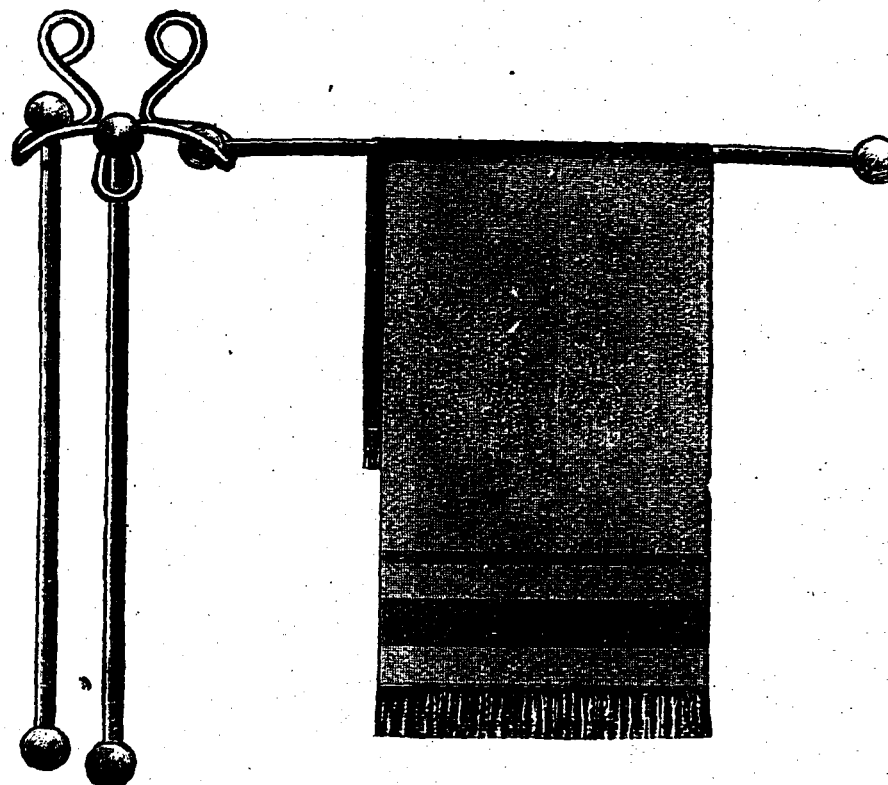
A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others.

More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscle, the musical or any other faculty.

400 pp. Price, \$2.00. Postage, 10 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

World's Fair Towel Rack.



The most unique and practical article of the kind made. Can be fastened anywhere. Made of steel, finely plated; will last a life-time, can not get out of order and is both useful and ornamental. Arms not in use, by simply lifting up, are put completely out of the way. Agents sell from 1 to 5 at every house. Ladies buy by the dozen, artistically ornamenting them with ribbon, etc., and presenting them to their friends, making the most useful, ornamental present imaginable. The best selling article out this season. One little boy sold 4 dozen in one day. The following is a clipping taken from the review column of the "Agents Review," of Ravenswood, Ill., regarding this useful article:

"Their ornamental towel rack is a little specialty which ought to sell well. It is a beautiful little article, finely nickel-plated, and as it folds up very neatly when not in use is an ornament to any room in the house. The low price coupled with the merits of this article insures for it a large sale, and it is an article which an agent will find to his or her advantage to push."

Sample by mail, 25c. One dozen by Express, \$1.25.

Address all orders and make all remittances payable to

PRAIRIE CITY NOVELTY CO., 45 Randolph street, Chicago, ILL.

THE LIFE OF THE GREAT EMANCIPATOR!

Herndon's Lincoln.

The true story of a great life is the history and personal recollections of ABRAHAM LINCOLN

BY

WM. H. HERNDON

AND

JESSE WILLIAM WEIK, A. M.

The one great and superlative feature of the biography now put forth is its truth. While there is no attempt at eulogy, yet by its recital of plain and homely facts, it tends to elevate LINCOLN. The reader, when he has finished it, will lay the book aside, convinced that he has crossed the threshold of the great Emancipator's home; has listened to him in the law office and court room; that he has met face to face the man whose dauntless spirit of resolution led him to proclaim that this country must be "all slave, or all free."

PRICE, best English cloth, gilt top, 3 vols., \$4.50.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

MEDIUMSHIP.

—A—

CHAPTER OF EXPERIENCES.

—BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.

Price, 50 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE PATHWAY OF THE SPIRIT.

A guide to Inspiration, Illumination and Divine Realization on Earth.

—BY JOHN HAMLIN DEWEY, M. D.

This work is Number 2 of the Christian Theosophy Series and is having a large and rapid sale.
Price, cloth bound, \$1.25; paper, 75 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ANGEL WHISPERINGS

FOR

The Searchers After Truth.

—BY HATTIE J. RAY

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings."
Price, ornamental cover, \$1.50; gilt edges, \$2.00; postage 17 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE INFLUENCE

OF

FOOD ON CHARACTER

OR

VEGETABLE VS. ANIMAL DIET.

—BY

REUBEN PERRY

The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation character.

Price, 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year,\$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

CONTENTS.

FIRST PAGE.—Topics of the Times.

SECOND PAGE.—Mrs. Stowe's Testimony to Spiritualism. Sabbath Observance. The Reason Why.

THIRD PAGE.—A Radical Policy Urged. The Cost of Crime.

FOURTH PAGE.—The Open Court.—Thomas L. Harris. Philosophical Criticism.

FIFTH PAGE.—Not Ashamed of the Gospel. Reminiscences. Plagiarisms of Christianity from Buddhism.

SIXTH PAGE.—On The Threshold, a Sermon.

SEVENTH PAGE.—Ancient and Modern Spiritualism. The Dog's Attachment to Man. A School for the Insane.

EIGHTH PAGE.—Woman and the Home.—Savage in Seattle.

NINTH PAGE.—Voice of the People.—New York Meetings. Meetings at Indianapolis. Mrs. Lizzie Jones—Tribute of an Old Friend. The Sun's Dark Spots. Haslett Park Association. An Old-time Geography. The Age of Man. How An Ocean Greyhound is Fed.

TENTH PAGE.—Book Reviews. Miscellaneous Advertisements.

ELEVENTH PAGE.—Heroes. Miscellaneous Advertisements.

TWELFTH PAGE.—The Settling up is Certain. Miscellaneous Advertisements.

THIRTEENTH PAGE.—Miscellaneous Advertisements.

FOURTEENTH PAGE.—Miscellaneous Advertisements.

FIFTEENTH PAGE.—Miscellaneous Advertisements.

SIXTEENTH PAGE.—The Publisher. Inter-State Industrial Exposition. Miscellaneous Advertisements.



"THE HARVEST."

Never in the history of the United States was there such a prolific harvest of cereals, fruits and cotton as the present season now closing shows. If the land does not literally flow with milk and honey, it is covered with products more valuable.

In regions which were almost unknown in my boyhood, where Indians and wild game were the only inhabitants, in vast sections formerly designated on the maps as the Great American Desert, and from areas scarcely trod by a white man forty years ago, hundreds of millions of bushels of wheat and corn will be the product of this harvest. To-day the gigantic systems of transportation are taxed far beyond their capacity to move the enormous crop. And best of all for every body, the producer is getting remunerative prices; mortgages and anxieties are disappearing beneath this royal effort of nature as does the mist before the morning sun.

As man is constituted, the close relations between the physical and psychical require that his material necessities be adequately supplied before spiritual growth can be expected.

Hence I see coming from the generous bosom of mother earth vast quantities of spirituality-inspiring stock. In the luscious pears, plums and peaches, in the kernel of corn and grain of wheat lies, crude and latent, a spirituality which will take on its refined and all-powerful potencies when once it has felt the solvent of the wonderful human laboratory; and passed through the subtle chemical processes on its upward course. And thus does God make all things to glorify his name. In other words, thus does all of earth go back to the Giver, saturated with love and refined by nature's processes; and thus goes on the never-ending correlation and conservation of forces, which in their primary and ultimate are ever spiritual. Following this more than generous harvest should come fresh impetus to Spiritualism. Relieved of the more pressing demands of material existence, Spiritualists and all interested in psychics should not wait until surfeited with wealth and luxury before lending generous support to every activity calculated to accelerate spiritual culture and disseminate knowledge of the world beyond the grave.

Now is the accepted time, now is your day of grace. Do your duty while you can; do it cheerfully and it will bring you happiness and enrich the only world that endures,—the spiritual.

I do not dictate how you shall do this, by what method you shall work, nor how much time you must devote, neither what established activities you shall support. On these things you must use your own judgment; only let it be your sound judgment, unbiased by any mere personal considerations and unprejudiced by second-hand opinions. Of course, it goes without saying, I regard THE RELIGIO-PHILOSOPHICAL JOURNAL as one of the very best mediums for carrying forward the work of spiritual culture. As an accessory to scientific research it stands without a competitor among newspapers in this country; as an exponent of spiritual philosophy it is the peer of the foremost in any sect or cult. I need not amplify. You who have helped to make THE JOURNAL know what it is as well, and maybe better, than I—if only you will stop to think. Now let THE JOURNAL reap a harvest! for the more full are its storehouses, the more ample its bank balance, the greater its facilities for carrying on its mission.

Now that the evenings are growing long, summer vacations gone and people are making up their lists for fall and winter reading it is your time to reap a golden harvest for THE JOURNAL. An average of two hour's work on the part of each regular reader of THE JOURNAL each week for the next month will ensure such a harvest. Will you not volunteer this much? Canvass among your acquaintances for subscribers; send for sample copies; don't be put off with trivial excuses; do the work as though your whole heart was in it; if you can't get a yearly subscriber, compromise on a less time, but get one! Then try again.

Recollect that \$10, sent at one time with five addresses will secure THE JOURNAL one year to each, and this whether old or new subscribers, but there can be no modification of this offer.

I hesitate to mention it in this connection and will only speak of it confidentially: There are well-to-do people on my list who owe me from \$2.50 to five times that amount, some of whom have repeatedly promised to pay. Now of these friends I want to ask in all kindness if they do not feel as though they not only ought to pay up promptly, but show some spirit of reciprocity as well. There are some people not well-to-do who owe me and yet who are able to pay if only they make the effort to do so.

There are some people not well-to-do who owe me and yet who are able to pay if only they make the effort to do so.

INTER-STATE INDUSTRIAL EXPOSITION OF CHICAGO.

The nineteenth annual exhibition of this organization will open September 16, and close October 24th. The great building has been completely and fully decorated, and all available space allotted to intending exhibitors, for what promises to be the most complete and magnificent exhibition in its long history. The Cook County Agricultural and Horticultural Society, with a prize list running into the thousands of dollars, have undertaken a floral display that has never been equalled in this country. In the building will be also exhibited an exact reproduction in miniature of the building and grounds of the World's Columbian Exposition, with magnificent electric effects; covering as it does a space of 5,000 square feet, it is one of the wonders of modern mechanical art, and will be worth a journey to see. The Lincoln Log Cabin Association will also be exhibitors. All railroads transport passengers at excursion rates.

Mrs. Lloyd, of Greensburg, Pa., didn't know that her son had eight bunches of pistol caps in his trousers pocket when she chastised him. But when the shingle struck them she was made aware of the fact in a sudden and unpleasant manner. It is safe to say that the next time that boy gets trounced it will be only after a thorough preliminary search.

Prof. and Mrs. Elliott Coues en route to the Pacific are the guests of Mr. and Mrs. J. M. Flower, of Chicago. They leave the last of the week and will make a stop in Colorado.

Rev. Bob Burdette says that it is easier to write German than jokes. How about listening to them?

S. Hartman makes a postal card inquiry but fails to give his address.

VAN HOUTEN'S COCOA



Best & Goes Farthest.
"Samuel, my boy, they've quarrelled. Yer mother-in-law says there is 'Nothin' like Van Houten's Cocoa. An' the shepherd sticks to his run and water."
"There's no need to drop him in the water—but after all, Samuel."

WELLER, SENIOR.
The Standard Cocoa of the World.
A Substitute for Tea & Coffee.
Better for the Nerves & Stomach.

Perfectly Pure.

The most eminent European Analysts and Doctors, certify that

VAN HOUTEN'S PATENT PROCESS

(a secret of the firm) highly develops the digestibility, strength and natural flavor and aroma of the cocoa bean.
Sold in 1-lb., 1-4, 1-2 and 1-lb. Cans. If not obtainable, enclose 25 cts. to either VAN HOUTEN & ZOON, 106 Reade Street, New York, or 45 Wabash Ave., Chicago, and a can, containing enough for 25 to 40 cups, will be mailed. Mention this publication. Prepared only by VAN HOUTEN & ZOON, Weesp, Holland.



Just published, 32 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$449 on 101 Light Brahma's in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she CLEARS \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DANIEL AMBROSE, 45 Randolph St., Chicago.



The True Bermuda Easter Lily

Bears in winter enormous trumpet-shaped flowers of snowy whiteness, great beauty, and unsurpassed fragrance. It is the Queen of Winter Flowers, the most lovely and popular, and sure to grow and bloom freely in any window, surprising all with its superb loveliness. For only 50 cts. we will send by mail postpaid all of the following:

1 Bulb of the True Bermuda Easter Lily, good size.
1 Bulb Freesia, most magnificent and fragrant.
1 Bulb Roman Hyacinth, lovely spikes, very sweet.
1 Bulb Tulip, Double Duc Van Thol, magnificent.
1 Bulb Giant Jonquil, yellow, and fragrant.
1 Bulb Allium Neapolitanum, beautiful white flowers.
1 Bulb Belgian Hyacinth, lovely spikes of blue flowers.
1 Bulb glory of the snow, superb blue and white.
1 Bulb Star of Bethlehem, (Ornithogalum) grand.
1 Bulb Winter Aconite, large golden yellow and our SUPERB FALL CATA AHEAD OF ALL BULBS and Plants for Fall Planting and Winter Blooming, together with a sample copy of the Mayflower, and large colored plate of premium flowers. If you have already received Catalogue and Mayflower, say so and we will send something else instead. The above 10 fine bulbs (which is our "Gem Collection" worth \$1) may all be planted in pots for winter blooming, or in the garden. Every one will bloom splendidly and for winter flowers there is nothing finer. We send them for only 50 cents to introduce our superior bulbs. Get your neighbors to order with you. We will mail 4 of these Gem Collections for \$1. Order at once, as this offer may not appear again. Also by mail, postpaid, 12 Fine Mixed Tulips for 50c. 8 Fine Mixed Hyacinths for 50c. 12 Mixed Narcissus, 50c. 25 Fine Mixed Crocus for 50c.

OUR FALL CATALOGUE for 1891. A superb work and illustrated, will be sent to any one on receipt of 5 cts. We offer the finest stock of Hyacinths, Tulips, Crocus, Narcissus, Lilies, Freesias, etc., and scores of rare new Bulbs and Plants for fall planting and winter blooming, also choice Shrubs, Trees and Fruits. It is the most beautiful and complete Catalogue of the kind ever issued. We want agents in every town to take subscribers for our beautiful Monthly Horticultural Paper (16 pages), THE MAYFLOWER, 50c. per year Liberal premiums. Sample copy free. Address

JOHN LEWIS CHILDS, Floral Park, N. Y.

SEND TO **LORD & THOMAS**
FOR **WOOD AND PHOTO ENGRAVING**
SEND DRAWING OR PHOTO FOR ESTIMATE
Write for Circulars
45 to 49 RANDOLPH STREET, CHICAGO.

THE **EMERSON PATENT BINDER**
A FILE And Permanent Binding for Music, Periodicals, Photos of Goods, Samples of Fabrics, etc.
Showing the appearance of the binder when quite full of THE RELIGIO-PHILOSOPHICAL JOURNAL. Price, \$1.25; to Subscribers, 75 cents.
COPYRIGHTED.

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter; and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

Price, \$1.00, postage 10 cents.
For sale, wholesale and retail, by JOHN C. BUND, Chicago.

RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, SEPT. 26, 1891.

NEW SERIES—VOL. 2, NO. 18.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Dr. Talmage's recent declaration that God began the creation of the world on Monday morning, says the New York Tribune, is puzzling the friends of the Sabbath, for it implies that he worked on the Sabbath. But then, if he didn't work on the Jewish Sabbath, he must have worked on the Christian Sabbath, and that also may trouble some people.

Millard Fillmore's sister, Mrs. Julia F. Harris, who died lately in San Francisco, thus addresses her son in her will: "I shall be no less your mother on the spirit side of life than now. My love will bring me near you to suggest, impress and encourage you in the fulfillment of every honest obligation and duty, and I rely on you to reward my fondest expectations by a faithful discharge of all the trusts I have put in your hands." Mrs. Harris lived with her brother in the White House at one time.

According to Montreal dispatches, "A little French-Canadian girl, Rose De Linia, of Belleville, is reported as making miraculous cures in Quebec by simply touching those affected, with a feather. Thousands of French-Canadians crowded around her residence. The doors had to be barricaded and admission allowed through a window." It is reported that this remarkable girl will come to Chicago. Such claims as are made for her may be safely discounted in advance, whatever real psychical or magnetic power she possesses.

Away down in West England, a little seaport town, Bridgewater, Somerset, a correspondent a few days ago came upon an interesting relic of American history—the carved name-board of the Confederate cruiser Alabama. It is carefully nailed to the wall in the passage of a house of a local builder. The name-board was picked up floating in the English Channel about a fortnight after the Alabama was destroyed by the Kearsarge off the French coast. It was found by the father of its present possessor while engaged in deep sea fishing. The name is clear and distinct, and is carved in letters about three inches deep.

Rev. Charles H. Eaton does not think that Sunday opening of museums will "cut the cords of religion and send the community adrift on the sea of materialism and skepticism." Such a fear he says is groundless, and he adds: Such a movement would in the long run fill the churches, increase the active forces of morality and religion, and create a predisposition in favor of church and church methods that would be irresistible. The chief support of the church of Christ must be found among the masses. If the people think the church is forgetful of them or irresponsible to their needs, then the existing chasm between church-goers and non-church-goers will widen. Encourage attendance at church in the morning and open the museums in the afternoon. The museums will thus be transformed into the vestibules of churches. Let

clergymen and laymen speak at gatherings in these places. Who can overestimate the beneficial results? What better pulpit than the platform of art gallery or music hall? What better texts than marble statue of god and hero, splendid picture, curious column from ancient days, fossil of extinct animal, and model of temple and shrine? What nobler preachers than whole-souled artists, inspired singers, musicians, reverent lovers of science? We need all these aids in the religious life. Why do we neglect them? Why disown these spiritual kings and crucify these saviors of a darkened world?

Mr. McCracken, of Mt. Pleasant, Iowa, a colored man, a barber by trade, having some trouble with his own church, secured a letter from the minister and presented it to Rev. Mr. Thorne, of the Asbury M. E. church (white). Mr. Thorne refused to receive him as a member. Mr. McCracken insisted. Mr. Thorne's congregation took sides in the matter and a rupture nearly resulted. The case was presented to the Iowa M. E. conference, which closed last week at Muscatine, and was referred by the conference to Bishop Foss, whose decision sustained Rev. Mr. Thorne. So the colored gentleman must look for church membership elsewhere.

The habitual drunkard in Norway or Sweden renders himself liable to imprisonment for his love of strong drink, and during his incarceration he is required to submit to a plan of treatment for the cure of his failing which is said to produce marvelous results. The plan consists in making the delinquent subsist entirely on bread and wine. The bread is steeped in a bowl of wine for an hour or more before the meal is served. The first day the habitual toper takes his food in this shape without repugnance; the second day he finds it less agreeable to his palate; finally he positively loathes the sight of it. Experience shows that a period of from eight to ten days of this regimen is generally more than sufficient to make a man evince the greatest aversion to anything in the shape of wine. Many men after their incarceration become total abstainers.

Judge Cooley, in his "Constitutional Limitations," reflects the consensus of American judicial opinion when he says: "He who shall examine with care the American constitutions will find nothing more fully or plainly expressed than the desire of their framers to preserve and perpetuate religious liberty, and to guard against the slightest approach towards inequality of civil or political rights, based upon difference of religious belief." Various tests have been suggested by which to judge of the highest type of civilization, one writer premising that it should be measured by the quantity of soap and sugar consumed, others by the percentage of illiteracy, the statistics of crime, and so on. The truest test by far is the degree of respect which the people of a nation have for each other's religious convictions and the measure of religious liberty which is secured to them as an inherent right. It is the glory of our government that, rightly interpreted, all restraints upon religious liberty have been abolished. In that particular at

least we have realized a central feature of Isaac Taylor's "Ultimate Civilization," which undertakes to shadow forth what shall be the condition of society when all the social functions are brought to their highest altitude and perfection. That author, one of the most thorough masters of English style and one of the most learned, says of religious freedom: "The bandaging of men in respect of their religious convictions and professions and conduct is a restraint which is useless more than any other; for danger on this ground does not come if it be not created; and it is prejudicial more than any other; because religious liberty, in its amplitude and when it is enjoyed by many, does by itself render despotisms impossible."

An article from that eminent Christian scholar, Prof. J. H. W. Stuckenberg, of Berlin, in reference to present industrial conditions of Europe, contains these sentences: "It is admitted that the church itself is largely to blame for the alienation of the masses. When now Christians propose to do something to meet the social needs of the day, the suspicion prevails that it is not love for the laborers and sympathy for their suffering which inspire the action, but a fear lest the church and society may be destroyed. . . . The church has sadly neglected the suffering and the poor; her best friends confess this. And it is evident that judgment must begin at the house of God. Socialists declare that it is too late for the church to do anything now; and a Christian minister whose life has been spent in labor for the poor also declared in a public meeting, 'It is too late.'"

According to letters from Indianapolis, the case of George W. Matthews, of that city, is engaging the attention of the medical and theological professions. About four weeks ago Matthews was suddenly deprived of speech while retaining his mental faculties, and for days while awake he walked his room like one in a trance. Among those who became interested in the case of Matthews was the Rev. James Bartlett, of the New Ross Congregational church. To him Matthews recently wrote that he would soon regain his voice, and that he would then tell of the wonderful things that had been revealed to him. After twenty-seven days his weird silence was broken, the first words spoken being the first sentence of the Lord's prayer, after which he broke forth into singing "Praise God, from whom all blessings flow." Recently Matthews addressed a large number of his friends at his home. His pronunciation was at times indistinct. He told a striking story of his experience during the period of his dumbness. He told that he had had visions in which the celestial city had been revealed to him, and his description of scenes and his intercourse with those gone before was thrilling in the extreme. While in his speechless state he told that he had revealed to him the fact of his daughter's death in Illinois. Matthews insists that he has been the subject of a divine visitation, and when he has fully recovered he will become an evangelist. Physicians and ministers consider the case one of the strangest that has ever come under their observation. The experience of Matthews is similar to that of Ansel Bourne, of Rhode Island, some thirty years ago.

PSYCHICAL STRAWS.

"What brought you back?" was asked of a worthless looking man the other day in one of the Chicago courts.

"My wife came to me and wanted the children looked after and so I came back," was the reply. In a suburb of Chicago lived a family of five, the parents and three children. The husband and father deserted those dependent on him and disappeared. The broken-hearted wife and mother struggled on as best she could to support the three little ones; but the effort was too much and she succumbed. The baby followed her to the Spirit-world soon after. The mother, relieved of bodily suffering herself, could not rest while her children were in danger of suffering. Her husband declared with every evidence of sincerity that she found him out, and from the Spirit-world was able to come to him on behalf of the children. A charitable institution had taken the orphans under its care and when the father put in an appearance it became necessary to have a judicial inquiry and decision. The evidence proved the father unfit to have charge of the children and not likely to provide for them. This was all of the case that interested the officers of charity; they paid little or no attention to the testimony of the poor dissolute creature though it did embody a message from the Spirit-world.

"There is no cause for anxiety. The girl is all right; and when she comes out of it, very likely she will have a story to tell. But caution her folks to be careful how they talk in her presence for I will guarantee she hears all they say." He was talking to the minister of the family to whom he had gone on hearing of the case and of the ineffectual effort of ignorant physicians to bring the young woman out of the trance; and this is the gist of what he said to the preacher.

In one of the finest suburbs of Chicago lives a family of devout Christians. A daughter has been very deaf for many years. One night not long ago the young lady knelt beside her bed in prayer, as was her custom. In this position she was seen by some member of the family. In the morning she was found in the same position, rigid and apparently insensible; evidently having remained all night in the posture in which she was last seen on the evening previous. Terrified, the parents raise their darling and place her on the bed, manipulate her stiffened limbs as best they can, and hastily send for a physician. He comes, looks wise, applies chloroform, sets up a theory—and does no good. Friends gather about the bedside, and under the impression that the patient is insensible, and knowing that in her normal state she is too deaf to hear them, they give vent to their terrified feelings without restraint. The case comes to the ears of a gentleman who knows something of psychical phenomena and with quick intuition he divines the true status of the case. With the decision and promptness characteristic of the man he acts. Not feeling at liberty to approach the family himself, and knowing the influence of the minister and knowing also that this minister is a man of sense as well as "a man of God," he appeals to him, and with success. Under rational treatment, freed from the tyranny of a doctor ignorant of psychics and blindly groping his way by the rush-light of physical science, the young woman comes out of the trance. She tells the attendants she heard what they were saying; tells more of her experiences, which sometime may be told the public. The experience is a revelation to the devoutly orthodox parents. They do not know what to make of it. It upsets all their preconceived opinions and the teachings of their theology.

This is by no means an isolated case. Every day the intelligent denizens of the world invisible are securing new channels through which to manifest their presence and to work beneficent deeds for humanity. It is folly, wicked folly, for doctors of the body and doctors of the soul to longer ignore or deny the close rapport between the natural and the spiritual worlds. The sooner they acknowledge it and cheerfully seek to strengthen their own equipment by the study of

psychics the better it will be for them and their patients and people.

On August 31st, a professional man of Chicago, well known to the public, was seated at his desk. Suddenly, and without any conscious impelling cause he felt a strong impulse to send his photograph to a gentleman and his wife residents of a city five hundred miles away. He had but slight personal acquaintance with them, never having met them but once, and then only for a few minutes. Naturally he felt that the act was scarcely in good form, and accompanied the photograph with a humorous letter in extenuation. On Sept. 17th he received a letter from Mrs. ———, saying that several weeks ago he had come into her mind while reading and she had tried to recall his personal appearance, but the result caused her to doubt whether she could recognize him again. Then she seemed to feel his psychical influence,—probably an effort of memory—and as she is a fine sensitive who delights in psychical experiments she spoke aloud saying, "——— send me your photograph!" This narrative may be only the record of a curious coincidence, but the psychical student will readily see that the thought of the sensitive 500 miles away may have reached the sender of the photograph and caused him to comply with the request.

A REMARKABLE MIND READER.

At Glasgow, Ky., is a young man, nineteen years old, who, from the accounts published, seems to be a remarkable mind reader. His name is Flavius Taylor, and he is son of Dr. F. J. Taylor, a well-known Glasgow physician. Dr. P. C. Sutphin, another physician of Glasgow, who is quite familiar with the young man's powers, sent some weeks ago an account of his feats to the *Courier-Journal*. Dr. Sutphin says in substance that an itinerant mind reader some months ago exhibited at Glasgow and that young Taylor attended his performance. Returning home, he playfully remarked to a young man who had accompanied him that he thought he would make a good mind reader, and that if the other would blindfold him and hide something he would find it for him. To have a little amusement he was duly blindfolded and told to find a book that had been hidden in an adjacent room. He grasped the hand of the young man who had hidden the book, but was utterly surprised to find that not only the book, but also its place of concealment were impressed on his mind. He readily took the young man to the place where the book was and handed it to him. After this there were more or less frequent tests of his powers in finding things thus, while all hidden articles were always promptly located by him. Intermingled with these tests were others, such as willing him to do certain things. Say, for instance, that it was willed for him to take a particular flower of a number of flowers in a vase in the room, and to hand it to a certain young lady present; to remove the watch from the pocket of a certain gentleman and to put it into the pocket of another certain gentleman; to go to a library and take out some particular volume in it, and turn to a certain page and paragraph or sentence in it, and so on of other requests of this sort. All these were readily and accurately done by him, down to the minutest particular of the wish. Any number of figures being thought of he has readily announced what they were, calling them out singly or in combination as desired. Knowing that he did not understand Latin, Dr. Sutphin improvised a short Latin sentence and asked him to tell what it was. This was made out slowly, but quite accurately, the words being spelled out, letter by letter. Upon what other grounds, asks the doctor, can we explain this telling of figures and calling out Latin than the silent impress of mind upon mind? This is the explanation, in fact, that young Taylor gives of his "mind reading." His great difficulty, he says, is to get a correct impression from some who either lack concentration of mind or allow the too frequent intrusion of other thoughts into it. For a good effect impressions must be forcible and sharp-cut, and the mind must be kept steadily and as ex-

clusively as possible on the subject. He thinks the hand acts only as a conductor of impression, and regards it as indispensable for that purpose, as the current of impression is transmitted in this way, without which he could tell nothing. In the performances of the young man there is usually considerable disturbance of his physical being. His respiration often becomes slow and labored, pulse usually goes up from ten to twenty beats above normal to the minute, there is heavy sighing at times, and sometimes so much exhaustion as to necessitate temporary rest.

SUNDAY AND THE WORLD'S FAIR.

Col. Elliot F. Shepard, rector of the New York *Mail and Express* and wholesale vender of commercial piety, came all the way to Chicago to bluff the national commissioners of the World's Columbian Exposition into demanding that the Fair be closed on Sunday. "If the Fair is not closed on Sundays," said Col. Shepard, "the Lord will put his curse upon the enterprise and the nation; he will send plagues and pestilences, as he did in the days of Pharaoh." Whatever else this Christian Shepard may be he is not a fool, and when he assumed to speak for "the Lord" he very well knew his mediumship was a fake easily discerned by Chicagoese and the "unregenerate" world. His message was only intended to be accepted by the faithful. His tricks here were on a level with the bizarre exploits of the Wells-Roberts-Diss DeBarr-Stansbury class of fakirs. It is no more creditable to fake in the name of "the Lord" than in that of "the spirits."

Before leaving Chicago the pious Shepard engaged a suite of apartments in the Auditorium hotel covering the six months of the Columbian Exposition for himself and friends at the contract price of \$25,000. As it is very certain the Fair will not be closed on Sunday, it is probable this pseudo-medium of "the Lord" concluded to ensure "plagues" upon the enterprise and Chicago in a limited way even if it cost him \$25,000.

"The Sabbath was made for man, not man for the Sabbath." Are the Master's words meaningless to the Christian church? Has it joined the Pharisees against those who lived and died that the truth might set all souls free? I sometimes think so, when I see the awful sacrifices of mankind's best and highest welfare in the interest of maintaining a custom, a creed, an institution, such as we shall witness in our great city if the halls of art, science, and industry are closed to the waiting multitudes, and the saloons, gambling dens, beer gardens, and like institutions are left undisturbed by the religious (?) sentiment of the people."

Thus spoke a noble Christian minister from pulpit the Sunday after Shepard & Co. had finished their hippodroming. The speaker was Rev. Florence Kollock, pastor of the Universalist church in the Englewood district of Chicago. Miss Kollock concluded an unanswerable argument in favor of opening the Fair on Sunday as follows:

"The strongest argument in favor of a World's Fair is that it will be an education to the masses, which means the working people. It is not for the rich, who, with money and leisure, can go abroad and see and learn, but for the rank and file, which are the bone and sinew of every nation. Then see how our strict Sabbatism would treat this class—close the gates Sunday and compel them to lose a day's salary every time they stepped within. This, with the price of admission, places the World's Fair among the luxuries, which, alas, this class of people has long since learned to see others enjoy and themselves forego. Nor is this all. Our Sabbatism that makes the days so sacred that for the people to look at pictures, books, flowers, minerals, inventions without the disturbing and confusion of the week day, when experiments are in operation and machinery running is not great enough, alas, to realize the possibility of greater discrimination outside of the buildings that might be thrown open to the public on that day. If some of the Christian Endeavor people, ministers' as

sociations, synods and councils that are petitioning that the World's Fair shall be closed Sunday, petitioning that it may, or voting that the American Sabbath shall be maintained, knew a little more of the perils of a great city Sunday than it is evident they do, I cannot but believe they would 'resolve,' 'petition' and 'demand' to wiser ends than the shutting up all day of the one place that alone will keep thousands daily and Sunday out of the saloon and other places of sin. I had hoped that at the great gathering of the Christian Endeavor societies, at the annual meetings of religious bodies, that petitions for the closing of saloons and gambling dens would so pour in upon the mayor and city council that they would succumb to the voice of the people, and during the period of the Fair make the city safe for the million who shall be here at that time. But, alas! Instead of petitioning to save the people they are petitioning to save a day, though it send thousands to their ruin."

EXPERIENCE OF A BERNE PROFESSOR.

Professor Maximilian Perty, of Berne, whose services, says the editor of *The Sphinx* in a note, for the recognition of supersensual facts are well known to our readers, had two very gifted sons who died one after the other at short intervals, at a youthful age. After this bitter loss there remained to him still a little daughter of four years of age, who developed into a wonderfully beautiful, amiable and intellectually gifted child. The father was of course devoted to this child with an infinite fondness. Then a new blow fell upon him from which he believed he could hardly recover. The child came to its death by strangulation in eating a so-called heart-cherry, which remained sticking in its throat. The poor father was compelled to look on during the death agony of his child without being able to help it, or save it. About four days after the death of the child, he lay, as it were, annihilated with pain and sorrow, at night in bed. It was in the middle of the night when at the foot of his bed he saw a dazzling light rise up, which illuminated the room; then there arose slowly from below a very large garland of the choicest flowers; into the middle of this garland, as a sort of frame, now appeared suddenly his dead girl, lovely, smiling, glorified; the child bent toward him, motioned to him with consoling gestures, pointing with her little hand upwards. Entranced with joy did the father gaze upon this apparition until it slowly dissolved and vanished. From this moment on he felt his soul consoled and a change decisive for his future life and labors came over his interior being. From now on he no more doubted the persistent duration of the human soul and his entire thought from that time was to investigate the ground and source of immortality in order to bring about the proofs of it. At the time of this decisive change in his life he was in his thirtieth year and had just received a call to Berne as professor.

Spiritualism has come to correct the present—not the past. Thus it is vain effort to combat old issues and revelations that are losing power naturally in the light of modern inspiration and revelation.—*The Better Way*.

The Better Way's English is open to criticism and vast improvement, but the thought concealed beneath the bad grammar and badly selected words in the above is healthy. That "Spiritualism has come to correct the present," that its interests are with the now and the future, that it is first and last affirmative and constructive cannot be too often or too strongly accentuated. Its strength lies not in its denials nor its iconoclastic work; these are only incidental to the main purposes of its mission. It is not vain effort in the sense of being fruitless or ineffectual effort to combat old issues, but controversies over old issues are now largely works of supererogation, for in the bright light of modern spiritual thought and psychical research old theological dogmas are being naturally and rapidly disintegrated and dissipated. This we take it is what the *Better Way* means to say, and THE JOURNAL endorses the sentiment. "Old revelations" are, however, not "losing power"; on the contrary in the light of the new revelations they have

only lost their miraculous character; they are now known to have been under law and not outside of it; they have lost the element of infallibility but have gained in naturalness and healthy influence. Their real meaning and significance is coming to be better understood and more intelligently appreciated every day. Pseudo-revelations and false interpretations given genuine revelations are indeed "losing power naturally in the light of modern inspiration and revelation."

Referring to travel by electrical railways, a writer in the *Forum* says: Only twelve years have elapsed since the first crude suggestions of the practical working of an electrical railway were made, and four years ago a list of a dozen would comprise every such road in the world in even passably successful operation, whatever the method of application. The first large commercial electric railway was, after many difficulties and discouragements, opened in the early part of 1888 at Richmond, Va.; and since that demonstration was made, the industry has grown until there are now in operation or under contract, on the general lines laid down at Richmond, not less than 350 roads in the United States, Europe, Australia and Japan, requiring more than 4,000 cars and 7,000 motors, with more than 2,600 miles of track, a daily mileage of nearly 500,000 miles, and carrying nearly a billion passengers annually. Fully 10,000 people are employed on these roads, and there has never been an authenticated report of death on account of the electrical pressure used. Over \$50,000,000 is invested in this industry in this country alone.

In matters social, according to the *Illustrated American*, there is no more striking difference between methods obtaining North and South than in the way matrimonial engagements are announced in the first section and studiously concealed in the second. When a girl is betrothed in the Northern States the fact is told far and near, finds its way into the newspapers, and is the occasion for general congratulation. The compact being only a degree less binding than that sealed by the nuptial ceremony itself, no effort is made to prevent a full understanding of the existing relations. In the Southern States it is altogether different. Both parties unite to deceive the public as long as possible, and only when disguise is no longer possible do they ever cease to deny and protest against the rumor. Both systems have their advantages, but it is noticeable that in the land of sunshine they make less mystery than of old when young people plight troth to each other. It may be remarked that on the Pacific coast the custom of engaged couples is to conceal their engagement as sedulously as do those of the South.

Col. Ingersoll in his lecture on Shakespeare, says of Bacon the philosopher: "He was lamentably ignorant of every branch of science and advanced theories that a child must laugh at. He turns to natural philosophy, to biology, geology, metallurgy, and medicine, and shows the fool in every subject." This leads the *Inter Ocean* to say: When Colonel Ingersoll undertakes to belittle Bacon, and cites the fallacies of an age or the blunders of a mind exploring the dark, mysterious ways of the occult sciences as evidences against the intellectual cogency of "the wisest of mankind," he does no harm to the philosophy of Bacon, but he proves himself a sorry dialectician. Laughing a plaintiff out of court does very well with the masses incapable of thought; it will hardly serve in the forum of deliberate, dispassionate, analytical judgment. Ridicule is a cheap weapon, a bludgeon that the yokel may wield to the discomfort of a scholar if he have the right audience; and Colonel Ingersoll, who pretends to a superior intellectual equipment, does ill, indeed, when he grieves the judicious merely to make the vulgar laugh. Is it not time that Colonel Ingersoll, with his superb advantages of language and imagery and poetic sympathy and a powerful popularity, give over playing the jester and the sentimentalist and devote his powers to the doing of something of enduring value to mankind? Can he find no work to

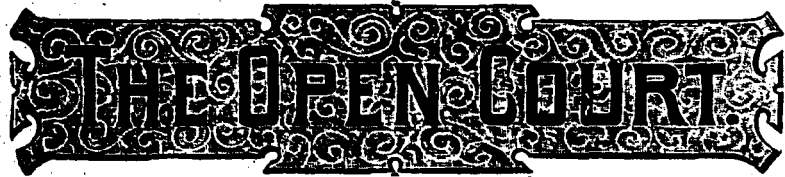
do seriously and honestly? Has he no other ambition than to make the lymphatic weep and the foolish laugh? Is his highest ambition to flout the intelligence of those who dissent from him and rail at the credulity of those who oppose their faith to his skepticism? Building word pictures is the art of the rhetorician, and in this Colonel Ingersoll excels; but truth exacts something other than platitude of the philosopher, the pretentious educator and benefactor of the race, and Ingersoll's tender to the treasury of truth and science rings sometimes very like base metal, the cheap and showy counterfeit of truth. Colonel Ingersoll has thus far done nothing for which the next generation will care to remember him; even his ablest, maturest production, his lecture on Shakespeare, being so tinctured with pettiness and unworthy folly, that minds of wisest censure must account it a miracle of sophomoric coxomberry.

Never mind in what locality this conversation occurred. The young man said: "I am so devoted to books I don't think I appreciate scenery. I have just been reading a very interesting novel called 'Les Misérables'; did you ever read it? It is thought a great deal of now." "No, I never heard of it," said the young woman. "Have you ever read Milton's 'Paradise Lost'? I am very fond of poetry, and that is what I call poetry. Why, it is as interesting as a novel. Then there is Emerson, are you acquainted with his writings? Emerson is a true poet; he says in one of his pieces: 'The stars are like forget-me-nots.' Now that is what I call true poetry. Did you ever read anything of Goethe? He is a fine writer, though he is a little circumscribed for my taste." The young woman was not acquainted with Goethe, but remarked that Holmes was her favorite author. "Oh, yes! Dr. Oliver Wendell Holmes. Well he is considered quite a writer"; but the young woman had never heard of him. She knew only Mary Jane Holmes.

It is a great mistake to suppose that money is the only reward for toil, says the *Progressive Age*. The consciousness of doing well is no mean reward in the estimation of the social reformer. Gold is good, but it is not the only good. The lover of his race gathers pearls and rubies and emerald gems, as he fights a struggle for the betterment of his kind, and these precious boons feed his soul, which gold and glittering successes cannot do. Garrison lived with the gods; his contemporary publicists who rowed with the current, from a soul point of view, lay in Gehenna. Garrison lived his thought; his contemporaries wrote for gold. Garrison lives forever, they, scarcely half born, never half lived, died when their hearts stopped pumping. He, garlanded by his countrymen, his brow radiant with the flush of his own generous thought, courted by the muse of history; they are lost amid the dust that hide their bones. It pays to live the utmost of your own best thought.

An eminent Italian scientist, C. Lombroso, Professor of Psychiatry, renowned for his researches in mental diseases, recently attended two spiritual séances by the urgent request of a leading Spiritualist in Naples. The séances were held in the Professor's own room at the Hotel de Geneve, one of them in the day-light. After the séances Lombroso wrote a letter in which he said: "I am very much ashamed and pained (*sono molto vergognato e dolente*) for having with such tenacity combated the possibility of the facts called spiritual. I say, of the facts, because to the theories I am still opposed. But the facts exist, and of facts I boast to be a slave."

The *Congregationalist*, of Boston, took a census of church attendance in eleven wards of that city on a recent Sunday. Out of a population of 172,441 there was an attendance of 71,069. Of this number 21,576 were Protestant, 49,311 Catholic, and 182 Jewish. On the same Sunday it found that about 40,000 people went to the suburbs, and 35,000 people traveled on the street cars. There are a great many sensible people in Boston.



"IS HE A CHRISTIAN FOR REVENUE?"

By M. E. LAZARUS, M. D.

Mr. Hargreave's Christianity, for revenue or otherwise, I care not to discuss nor ask what would become of those prominent Christians, the pope and the czar without their revenues; but if reverting to the Nazarene proletary and denouncer of wealth, these Christian chiefs be repudiated, still, how without also repudiating the gospels, can it be denied that the distinctive character of Jesus' doctrine, as compared with the previous altruism of Buddha and other ethical philosophers, was to attach the revenues of reward and punishment to human actions, thoughts and feelings? Was not this the logical consequence of a deism that made of Father Yahvah the universal landlord and usurer, (parables of the vineyard and the talents) and whose will and power, by grace of election, became the sole criteria of good and evil? What was the Christian but a spiritual hireling or tenant, suspended between heaven and hell, and with such revenue of wages for his fixed idea? No wonder that some Christians seek a foretaste of revenues this side of the grave. What is graver is that our government, for revenue only, will not abate aught of its onerous tax on spirits, how dilute soever, thus compelling the masses to season their tobacco with trash still more poisonous and demoralizing.

The question of antidotes is all the more urgent. As THE RELIGIO-PHILOSOPHICAL JOURNAL assumes that the chloride of gold is reliable, it may very usefully inform the public of the facts on which it bases this opinion. I had by the same mail which brought me THE JOURNAL, a prospectus from the "Golden Specific Co." The word golden with its special and exclusive claim to cure alcoholism, suggests that it may be the same company of which Messrs. Hargreaves & Keeley are members, though the only names it gives are Dr. Haines, and T. M. Boyle as manager.

I have several notes in favor of the chloride, cures of syphilis and of the melancholy form of insanity. I prepared it myself, and I remark that the gold, which in Columbia, S. C., in '64, was not cheap, was the least costly part, the operation requiring for extraction from its alloy in coin, utensils only found in a chemical laboratory. Knowledge of the formula would not enable individuals to prepare it as cheap as they can buy it from the company mentioned, at \$3 per package. It is a compound, and the American gentian, well reputed against the morbid gastric affections caused by spirits (of the still) may be one of its ingredients.

An important point claimed for the Haines' Specific is tastelessness, so that it may be given without the drunkard's knowledge in his ordinary beverages, by his wife or daughter. Among the physiological effects stated, I note increased perspiration, also a known sequence of the chloride of gold. So is improved appetite and digestion and a general tonic influence.

No exact comparison can be made between the points of a commercial advertisement, picked for seductive effect upon the public, such as the circular before me parades, and the impartial history of a medicine compiled entirely from the records of leading physicians, such as M. Trousseau's, in "Matieré Médicale et Thérapeutique," Edn. 6, Paris, 58. We note, however, the claim of the G. Sp. Co. for a more prompt effect, even from the very first day of its rise, by a generally improved functional energy with buoyant spirits and the natural sleep of health—thus sedative as well as tonic. Now here is what M. Trousseau reports of the chloride: "Nervous excitement, especially in females, resembling what is called getting tight on wine, or agitated by some eccentric passion. In men, more sexual excitement, in women increased menstruation. After three or four weeks' use, a characteristic fever with copious sweats and increased urine." This, Niel regards as essential to cures. Often, also, salivation.

Gozzi, at Bologna (warmer climate), found these symptoms occur much sooner in the treatment, (after six or eight frictions). He, as well as Chrestion and Legrand agree with Niel as to the curative importance of the auric fever. These physicians have had especially in view the cure of syphilis, speak of this fever as the curative effort of the system to eliminate that virus; but Legrand cites many cures by gold without this fever. Trousseau, in resuming, allows from ten to fifteen days before the general influence of the chloride is felt. He says nothing of its causing a distaste for wine; yet this being the customary drink of French and Italians, so remarkable an effect could not have escaped notice. The G. Sp. Co. claim that their remedy acts on beer as well as spirit drinkers. Now beer contains less alcohol than wines. If the chloride is the basis of their remedy, they have probably reduced the dose in quantity, but developed its virtue by trituration with milk sugar, which would make it easy to cover the taste with gentian and other ingredients. Hahnemann thus developed gold and other substances, inert in their usual state, into active drugs. Of gold, the one-thousandth or even the one-hundred-thousandth of a metallic grain sufficed to him as a dose after trituration.

I have often verified this fact with sepia, in the cure of sick headache, and once with silex and carbonate of lime, in that of an advanced hip joint scrofula with dislocation and lengthening of the limb, and this without even a splint. Thus, also, drugs naturally poisonous, like arsenic, become safe by reduction of dose, while retaining their curative powers. This manipulation and management of arsenic is not confined to professed homœpaths.

INDIVIDUALITY.

By SOLON LAUER.

I had a lesson in individualism, recently, from a thorn bush which I found in the fields. There it stands, in the dignity of its own character, armed against all that would meddle with it. It does not preach or engage in enterprises of philanthropy and reform. It does not complain of bad neighbors, or set up any code of ethics for the regulation of its fellows. It meddles not with any bush or tree, does not go out of its way to meet noted shrubs, does not duck nor make obeisance to anything that grows. It is rooted in the common soil, and partakes of the common air and sunshine, taking only its small share from the general store. Its armor is not for offense, but defence. So long as its fellows mind their own business it will have no quarrel with them. Let them keep on their own ground, and not crowd nor jostle, and there shall be peace.

And, indeed, its defensive weapons are assumed not against any subjects of the vegetable kingdom, but against certain devouring and destructive monsters of the animal world—worst and most dangerous of which may be mentioned the cow, the hog, the ass, and man. Against these, for his own protection only, does the shrub put on such spike-like armor. Man is the only animal whose destructive propensity is so well seconded by wit as to make him dangerous to this sturdy little soldier.

I stood long before that bush, admiring its sturdy form, its manifest independence, its heroic self-assertion. It was from such a bush that a crown was once made for the head of a brave martyr whose only crime was independence and honesty of thought and action. From such a bush, the very type of individualism in the vegetable kingdom, was taken a wreath for the great apostle of individualism.

I love that shrub. But for invading the sanctity of its being, I should have brought away a branch to place above my book-case, on which stands a picture, the head of Christ; the two belong together.

We see this law of individualism manifest everywhere in nature. With entire respect to the great whole, each organism yet provides itself with some means for the preservation of its individuality. The whole is well, but we must remember that the whole is made up of parts, and that without the parts, there could not be any whole. The problem for society is

to preserve a due balance between the several parts, as parts, and the whole which they by their relations constitute. Any social scheme which invades the sacred precincts of individuality is fatal in its results. We must not lose sight of means, in our dream of ultimate ends. The Creative Power works through individual and narrow means, to broad and impersonal ends. The progress of the world has been achieved by individuals, not by conglomerate masses. Caesar, Napoleon, Luther,—these are the names of men, not of states. They represent individual forces, but forces which wrought out general ends. They succeeded by virtue of their individualism. If they had been made of blind stuff that would flow and mingle with the vulgar stream they would have accomplished nothing. But they were stone, brass, iron, moulded into definite form, which would not yield to any stroke. The plastic clay of common men is moulded by every hand, but these metallic men resist pressure, and defy the hand of fate itself.

RESURRECTION.

By ATHENE.

I have read with deep interest the Rev. A. N. Alcott's article on "The Nature of the Resurrection of Jesus and Its Place in the System of Christianity"; which appeared in THE JOURNAL of June 6th and 13th. I do not know how this subject appears to a majority of your readers, but I do know that it is the great question of the Christian church, the question of the age, and probably of ages yet to come.

Paul must have supposed it to be the greatest question of his age when he wrote to the Corinthians, saying, "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen then is our preaching vain, and your faith is also vain." Well if Jesus' resurrection and man's resurrection is the great question, can modern Spiritualism or our spiritual philosophy, throw any light upon it? Some time ago there was published in THE JOURNAL an article by me entitled "True Spiritual Philosophy." The object of that article was to show that upon the death and burial of one order, class or condition of life, there followed in consecutive order the creation or resurrection of a higher order or condition of life. Positive, certain and well defined are all these different forms, classes and conditions of life marked throughout all the geological strata from the earliest beginnings of microscopic forms, following upward age after age a succession of strata, each one followed by deep burials or thick strata of earth with little apparent signs of life until we reach the last or surface of our globe. Standing upon this last and higher rung of the material ladder, looking or peering backward and downwards through the ages that have passed we see the continual birth and death of prior forms, then after a deep burial the birth or resurrection of a higher and superior state of existence; these successive steps go onward and upward until the human form is reached. Mark from the beginning the tendency has been toward the human form; but the first human forms are merely man-beasts, the pre-Adamite race, and later on, in what is called the Garden of Paradise, a more perfect form comes forth into which is breathed for the first time upon this earth the "breath of life." Man for the first time upon this earth becomes a living soul, that is, a conscious, immortal being; but do your readers or the members of the Christian church suppose that the man of that paradisaical or garden age, was like the man of to-day? Nay! nay! he was merely typical of the man of this age, and the man of to-day is also in his turn deemed spiritually the embryonic or the typical representative of what he is to be as he spiritually advances through the ages yet to come. In what way was he different in the paradisaical age, from what he is to-day? I hear some of your readers ask. I answer, man in all ages is the product of his surroundings and the revelations from within or above—these latter terms are synonymous. To discern and find out the condition of man in the ages that have passed we must transport ourselves psychically backwards to the conditions of that age.

One of Mr. Alcott's errors or mistakes is his re-

garding Christ's birth, death and resurrection from the same standpoint as man's, which, to my mind, is both unscriptural and irrational. As to his birth all the prophets prophesy and set forth clearly that Jehovah alone is to be the savior and redeemer of mankind, and beside him there is no other; fifty distinct utterances all carrying this idea can be quoted from all the prophets, but especially from Isaiah, and so it is in regard to Christ's death, burial and resurrection. All the prophets clearly set forth and portray the astounding fact that Jehovah himself was to come into the world to be born of a virgin, self-created in the human form; the reason for his coming, his mode of teaching, his doctrine, his death upon the cross, his resurrection, everything followed in due order; all these latter events showing the fulfillment of all the prophecies are clearly set forth in the four evangelists. If we admit that it was Jehovah himself who came, lived, died and was raised, all obstacles and difficulties that obstruct a rational understanding of this the greatest of all themes are at once removed, and the scene of his birth, miracles, transfiguration, death, burial and resurrection, all stand forth in successive order, clear to the understanding of all who view and recognize all these events from a spiritual standpoint; always remembering that the Bible or word has an internal sense, that it is the "sense of the letter that killeth, and the spirit that giveth life." Remember, also, that it was the same one God, Jehovah, who dictated the prophecies concerning his coming; and their fulfillment as related in the four evangelists. Remember, also, that "He never spake without a parable, and without a parable spake he not unto them."

If we follow Mr. Alcott's reasoning and regard Jesus' conception, birth, life, death and resurrection as that of a man and not a divine being what do we gain? why, only doubt, misgivings and an utter lack of all faith or belief in Jesus Christ, God, or the scriptures. For if Jesus Christ was not all he claimed to be, he was a deceiver and a liar. His marvelous powers he showed while living in the body, "Before Abraham was, I am." He always clearly taught that he was in the Father, that the Father and he were one, that the words he uttered were not his alone, and after his resurrection was not his language that of Omnipotence alone?—"All power is mine in heaven and in earth." Upon Mr. Alcott's theory what becomes of the scene of the transfiguration or the still more wonderful scene of Jesus appearing as the Almighty, as described in the first chapter of Revelations, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." . . . "I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." And in the last chapter listen again to the words of confirmation. "I am Alpha and Omega the beginning and the end, the first and the last. I, Jesus, have sent mine angel to testify unto you these things in the churches," etc., etc.

I have seen from the time of the Rochester knockings the difference between spiritism and Spiritualism; one means life, the other means death, spiritual death. I mean that spiritual decay and death which is already in operation before the death of the body with all those who deny God and live selfish, sinful lives; for after the death of the body, the little spiritual life such beings possessed when entering the spiritual state would soon disappear; then they would still seek or be attracted to any like themselves, and they inevitably sink lower and lower, thus continually go on losing all their memory and human loves and affections, and eventually become so completely devastated of everything holy and good, that they no longer would know who they were, or from whence they came, nor their own final destiny. In all this I behold still the hand of divine law and wisdom, for if they are deprived of all those faculties and affections which cause delight, it follows as a rational sequence that their sufferings must be diminished in proportion to their loss. Shall we conclude from this that the human soul is entirely lost, God forbid; for my faith is still founded upon the teachings of the scriptures and more particularly so when they are in harmony with the divine love and wisdom. To prove that those who were spiritually dead can be reanimated and made to live again, I will refer to the Prophet Ezekiel, chapter 37—wherein is set forth a magnificent resurrection of the whole house of Israel. From the teaching of scripture and a true spiritual philosophy I am taught that "the nature of the resurrection of Jesus and its place in the system of Christianity," is exalted and far above the conception of the Rev. Mr. Alcott or any of the preachers of our day, nevertheless I have been much pleased with Mr. Alcott's article and hope we may hear from him again, but what we want is such an exposition of the life, death and resurrection of Jesus the Christ, as

will be in harmony not only with the teachings of the prophets and the evangelists, but with the teachings of the book of nature and a true spiritual philosophy.

True Spiritualism must always be the handmaid of true religion. I can well understand how and why it is, so few of our modern Spiritualists who inquire through mediums about Jesus Christ, get so little satisfaction; in the first place as a general rule, neither the mediums or those who inquire are Christians, although many of them may go to church, preach in the streets and profess that they have done many wonderful things in his name; all of which they may do, and still not be Christians, and it is not, therefore, surprising that all such persons can learn nothing about Jesus Christ or his people; besides, all who are in heaven are separated by a discrete degree from those in the spiritual orb, and I have never yet found a medium that had any communication with those who dwell in heaven.

The celebrated Oberlin's wife visited him for nine years after her death; her visits then ceased, and after making due inquiry why her visits ceased, he was informed she had passed on to higher regions. I am taught and believe that persons in her condition through mediums or subject spirits can communicate with spirits in the spiritual world, but not directly with the inhabitants of earth. The universal law is "like attracts like," "love attracts love," besides the law of spiritual relationship is entirely distinct and not always in harmony with earthly or material relationship. When we pass into the spiritual world, natural relationship begins to weaken and perish, although the genuine love and affection that exist among relatives here may be continued there—if they become regenerated and live the Christian life or life of Christ. Jesus laid down the law of spiritual relationship when he said, "He that doeth the will of my Father who is in heaven, is my mother, my brother, and my sister." In the heavenly life the grandfathers, fathers and mothers of many past generations may meet together and form part of one society but neither old age or natural relationship will there be noticed, for the oldest progenitor may there appear the youngest, and only those in similar life and love are bound together and form one society.

What I desire is to make clear some points in relation to a true spiritual philosophy, and it will be found that the corner stone of our beautiful philosophy will be an absolute recognition of the great truth that Jehovah descended and became a man to teach and regenerate man, and for this purpose he chose at first twelve disciples who represented or were typical of the human family, from Judas Iscariot the lowest, up through the different grades to the beloved John. Through these our philosophy teaches and explains that the God-man, Jesus, could be *en rapport* or communicate with the inhabitants of our earth, the denizens of the lower regions, and the universal spiritual world; and furthermore that through temptations admitted into the natural body full of hereditary evil which he received from the mother Mary through many generations of a corrupted ancestry, his body was made perfect by overcoming all evil, until it was made divine through the suffering on the cross and through death, burial and a glorious resurrection,—the successive steps or changes of his natural body in its refining process until it became a body such as it is probable the three disciples beheld as depicted in the first chapter of the book of Revelations. The process of refining we mortals while living in our natural bodies can scarcely recognize, and besides it appears to be a law of the Divine Providence that man can receive only of things divine in proportion as he becomes qualified as a medium or receptacle of superior attributes. "I have many things to tell you but you cannot bear it," said Jesus to his disciples, and we must not delude ourselves with the idea that because the disciples were taught directly by the Lord, they were therefore very wise; not so, they were very simple, child-like men, with rather little intellectual ability, and like Nicodemus who was a ruler among the Jews and who went at night—a state of mental darkness—to inquire of Jesus what he should do to be saved, was given to understand—that if he could not understand natural things much less could he comprehend spiritual things; and so it is to-day with Spiritualists and the great majority of mankind, they stumble at the conception, birth, death and resurrection of Jesus; they reason and judge from a natural standpoint, without even understanding the first principles of natural creation, as to how the seed sprouts, or the child grows in the mother's womb; and without even a rudimentary knowledge of these things, they openly deny and reject the plain evangelical history of the resurrection of Jesus with his whole body, and toss up the old tale of his body being stolen away by night, and make Pontius Pilate also a party to the theft. This is only another form of betrayal and rejection of the Son of Man.

I must close this article by again repeating that there is no conflict between God's book of nature, the genuine scriptures, and our spiritual philosophy. In

both the natural and spiritual kingdoms the law of evolution and progression is well defined, and so far as human intelligence can perceive, there are distinct degrees separating the terms found in each degree. In the lower strata of life, there is no instance of a Creator of a lower sphere, passing onward and upward and becoming the denizen of a superior decree or sphere of life; at first glimpse some would suppose that this three-fold life into which this butterfly has emerged is an exception to this law, but this is only an apparent truth, for many other forms of life undergo various changes from their embryonic stages of life until they emerge into the degree in which they are born; if there is an exception to this law it is in man, but even here it has its limitations, for in man there is first the natural degree which he holds in common with all the animal creation. Above this is his rational degree, which if properly developed while living in the body can open his mind to a higher degree, namely the spiritual, and if man develops in accordance with the divine law, he can have opened while still living in the body the celestial degree of his mind. The point I wish to make clear is this—that there is a threefold division in each of the degrees I have enumerated, and into whatever degree a man's life is opened while living in the body, into that degree alone can he be perfected to all eternity; this is very important and well worthy the attention of all Spiritualists, namely that the degree of life into which we can be perfected through-out eternity must be opened while living in the body; hence the necessity of Jesus' doctrine "Ye must be born again," for without this a man cannot perceive spiritual truth, and without a knowledge of the successive steps of regeneration obtained by practice, not intellectually, can man pass from one state of life to the other; this birth and growth of the spiritual is what constitutes "Life Everlasting." In the fall or allegory of the creation of a natural universe in the first chapter of Genesis we have depicted the birth and regeneration of man in successive order as the six days of labor, and seventh as the final period of eternal peace and felicity. It is man's privilege while living in the body to attain the highest while living an earthly life, at least the sixth. We pause to ask the question, how do Spiritualists and the people of our generation stand in regard to this momentous question? How many have advanced even to the first, second or third day of regeneration? for into whatever day or state of life they have come while living in the body, into that degree I am informed they will be made more and more perfect to all eternity. Jesus' words to Martha at the sepulchre of Lazarus, saying, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live," are not the words of a mere man, but the words of Omnipotence, and his resurrection so totally different from all others verifies his words.

DURANGO, MEXICO.

OFFICES PERFORMED BY SPIRITS.

By JUDGE JAMES B. BELFORD.

In what I shall write on the subject of Spiritualism I shall not attempt to explain the dreams and visions of Abraham or Elijah, of Jacob or of Moses, of Pharaoh or of Nebuchadnezzar; these things I will leave to the professional theologians, whose duty it is to vindicate the truth and divinity of the old Bible. I shall seek for proof outside of that volume and cite such evidences of the immortality of the soul as I can find in works written by men who had no special creed to advance, no special doctrine to maintain. There are few books more entertaining than Dr. Johnson's "Rasselas," when the hero of that story, accompanied by his sister, her favorite, and Imlac, were about to enter the great pyramid, the favorite starting back with horror at the gloomy entrance, mentioned her dread of apparitions. Upon the prince telling her to fear nothing, as the dead are seen no more, Imlac says: "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth. Those that never heard of one another could not have agreed on a tale which nothing but experience can make credible. That it is doubted by single cavillers can very little weaken the general evidence, and some who deny it with their tongues confess it with their fears." The above may be taken as a pretty fair summation of the doctrine entertained by the learned of Johnson's day. Formerly the word ghost meant guest, and until recently, if not up to the present time, the word guest in the north of England was used to denote an apparition. What then in the beginning of the present century was meant by the word ghost. A writer of that day explains it as fol-

lows: "A ghost is supposed to be the spirit of a person deceased, who is either commissioned to return for some special errand, such as the discovery of a murder; to procure the restitution of lands or money unjustly withheld from an orphan or widow; or, having committed some injustice while living, cannot rest till that is redressed. Sometimes the occasion of spirits revisiting this world is to inform their heir in what secret place or drawer in an old trunk they had hid the title deeds of the estate, or where in trouble-some times they had buried the money or plate; also they appear to foretell approaching dissolution." Taking the above as defining in some measure the offices performed by the spirits, ghosts or apparitions, let us see if there is any clearly authenticated instances recorded by reputable men where such offices have been performed. The life of the great poet Dante was beset with strange and painful vicissitudes. His house plundered, numerous of his writings seized and himself forced into exile. After his death it was evident to his friends that he had departed without having completed his divine comedy, or that some of the cantos were lost. Diligent search was made but with no result. I leave our own poet, Longfellow, to tell the story, which he does as follows: "A worthy man of Ravenna, whose name was Pier Giardino, and who had long been Dante's disciple, grave in his manner and worthy of credit, relates that after the eighth month from the day of his master's death there came to his house before dawn Jacopo Dante who told him that that night, his father, Dante, had appeared to him clothed in the whitest garments, and his face resplendent with an extraordinary light; that he, Jacopo, asked him if he lived, and that Dante replied, 'Yes, but in the true life, not in our life.' Then he Jacopo, asked him if he had completed his work before passing into the true life, and if he had done so, what had become of that part of it which was missing, which they none of them had been able to find. To this Dante seemed to answer, 'Yes, I finished it,' and then took him, Jacopo, by the hand and led him into the chamber in which he, Dante, had been accustomed to sleep when he lived in this life, and, touching one of the walls, he said: 'What you have sought for so much is here,' and at these words both Dante and sleep fled from Jacopo at once. For which reason Jacopo said he could not rest without coming to explain what he had seen to Pier Giardino in order that they should go together and search out the place thus pointed out to him, which he had retained excellently in his memory, and to see whether this had been pointed out by a true spirit or a false delusion. For which purpose, although it was still far in the night, they set off together and went to the house in which Dante resided at the time of his death. Having called its present owner, he admitted them and they went to the place thus pointed out, there they found a blind fixed to the wall, as they had always been used to see it in past days; they lifted it gently up when they found a little window in the wall never before seen by any of them, nor did they even know it was there. In it they found several writings, all mouldy from dampness of the walls, and had they remained there longer in a little while they would have crumbled away. Having thoroughly cleared away the mould they found them to be the thirteen cantos that had been wanting to complete the *Commedia*." (Longfellow's Dante, pp. 205-7.)

As it is well to examine a number of well authenticated stories. I copy the following, which is taken originally from the preface to the translation of "Luther's Table Talk": "I, Captain Bell, do hereby certify and declare to the present age and posterity, that being employed beyond the seas on state affairs for divers years both by King James and also by the late King Charles in Germany, I did hear and understand in all places great bewailing and lamentation, made by reason of destroying and burning of above four score thousand of Martin Luther's books, entitled 'His Last Divine Discourses,' upon which divine work or discourses the reformation began before in Germany was wonderfully promoted and spread into other countries. But afterward it so fell out that the pope, Gregory XIII, did stir up the Emperor, Rudolphus III, to make an edict through the whole empire that the aforesaid books should be burned, which edict was carried into execution. But it pleased God that in 1626 one of said books was dug up, having been found in digging a foundation for a building, and was sent to me, I having the high Dutch tongue very perfect, with the request that I translate it into English. Wherefore I took the said book before me and many times began to translate the same, but always I was hindered therein, being called upon about other business. About six weeks after receiving this book it fell out that being in bed with my wife between 12 and 1 o'clock, she being awake, there appeared unto me an ancient man standing at my bedside, arrayed all in white, who, taking me by the hand, said: 'Sir, will you not take time to translate that book which is sent unto you out of Germany? I will provide for you both place and time to do it.' Wherefore being much frightened, I fell into an ex-

treme sweat, and my wife awaking asked me what I ailed? I told her what I had seen and heard but I never did heed or regard visions nor dreams. And so the same fell out of my mind. About a fortnight after I was arrested by two messengers, who were sent by the council board with a warrant to carry me to the keeper of the gate house at Westminster, there to be safely kept until further orders from the council, which was done without showing any cause at all. I was kept there ten whole years, when I spent five in translating said book. Inasmuch that I found the words of the old man very true which he said unto me in a vision, 'I will shortly provide you both place and time to translate.' There was a committee of the House of Commons for the printing of this translation, which was in 1652." Speaking of this affair, Aubrey (in his "Miscellanies," p. 51 to 95) says: "Whatsoever was pretended, yet the truth of the captain's imprisonment was because he was urgent with the lord treasurer for his arrears of pay, which amounted to a great sum and which he was unwilling to pay, and to be freed from his clamors, clapt him into prison." To many the above stories may seem far-fetched, but they have been given publicly by men of character and are entitled to at least fair consideration. It is easy to laugh at the strange beliefs of our fathers, but the prudent and discreet will never forget that it was these same beliefs that made possible the sturdy freedom and vigorous civilization that adorns the world to-day.—*Rocky Mountain News*.

MODERN SPIRITUALISM.

By PROFESSOR HIRAM CORSON.

One of the subjects, if not the subject, that most engages both the general and the scientific mind, at the present day, is that of spirit manifestation. It has quite ceased to be regarded as a mere hallucination of weak and unbalanced minds, as a will-o'-the-wisp projected by a sickly imagination; and is beginning to be recognized as of the deepest psychological interest and as pertaining to the highest spiritual well-being of humanity.

Whoever turns over, however listlessly, the literature of the day, especially that portion of it which best represents the current interest of the general mind, namely, the daily newspapers and the various forms of the periodical press, must be assured that this is no mere assertion prompted by an individual enthusiasm in the cause. In its ranks may be found some of the most prominent scientific men of the age, mental and moral philosophers, distinguished members of the medical profession, men and women of the highest culture and refinement, and even theologians. We say even theologians. For theologians are as a class, too much the slaves of authority, too much committed to their peculiar forms of religious belief, to identify themselves with any new movement, however much it may appeal to their private convictions, before it has got through with all its hard fighting against deep-rooted prejudices and institutionalized forms of opinion, and sees victory ahead. This will be found true in regard to every great movement of modern times. The church has cautiously followed afar off, until, in the hour of glory, it has rushed to the van and called upon the civilized world to behold the grand victory it has achieved in its conflict with the powers of darkness. One signal illustration of this is afforded by the history of the great anti-slavery movement in this country—a movement that has done more to place human rights upon a foundation that cannot be shaken, than any other, perhaps, in the annals of the race. What wretched fanatics were the pioneers in this great cause! How infidel they were to the teachings of the Bible! Did not Noah pronounce a curse upon Canaan, and declare that he be a servant of servants unto his brethren?

The present attitude of the church at large, toward Spiritualism, is more hostile than that which it usually assumes toward a new movement; for the reason, perhaps, that Spiritualism threatens to encroach, in fact, has encroached, upon what the church has always regarded as its special, peculiar, and exclusive prerogative—a prerogative, however, which it has almost altogether practically abandoned, in its greater interest for dogma and formula and prescribed modes of faith; so that it is now acting somewhat like the dog in the manger; "for ye neither go in yourselves, neither suffer ye them that are entering to go in." Christianity, when it first appeared, was not distin-

guished from other religious systems and codes of morality so much by what it taught; for we find the same truths which were taught by Christ to his disciples, as explicitly taught by moral philosophers and religious teachers centuries before he appeared in this world. What was it then that especially differentiated, and should now, if it were true to its divine Founder, differentiate Christianity? We answer, the exhibition, and realization, by and through Christ and his disciples, of the spiritual potentialities of men; not of men specially favored and commissioned by divine grace, but of all men, of all kindreds, and tongues, and nations, and of every color of skin.

Now it is the exhibition and realization, in these days, of those very spiritual potentialities that has given so great an offense to the church, and caused it to denounce all such spiritual manifestations as characterize primitive Christianity, as the work of the evil one to bring about man's perdition. The church claims apostolic succession, and that so stoutly that "the Holy Catholic (Protestant) Church" of England is just now protesting against the title of "reverend" being placed before the name of a dissenting clergyman on a tombstone. But how should true apostolic succession be shown? We answer by the realization of what Christ commissioned his apostles to do throughout the world: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matthew x., 8.) "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matthew x., 19, 20.) "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi., 17, 18.) See also Acts II. throughout, in which are related some of the same kind of phenomena as are taking place at the present day under the ban of the church.

John Wesley, the founder of Methodism, who did more than any other man in England to quicken the torpid faith of the church of his day, wrote in regard to the above spiritual gifts: "The real cause why the gifts of the Holy Ghost are no longer to be found in the Christian church, is because the Christians are turned heathen again, and have only a form left." There is not in the New Testament the slightest intimation that the so-called miracles were to cease with Christ and his apostles, as many wise theologians would have us believe. On the contrary, there is abundant evidence to prove that the injunctions of Christ were meant to apply, not exclusively or even specially to his immediate successors, but to all true followers in all succeeding time. And among true followers should be included not only professors of Christianity, but all who in all time have possessed his spirit, whether in or out of Christendom.

Modern Spiritualism in claiming for mankind a universal though varied mediumship, either actual or potential, and a consequent proportionate power in working the miracles, as they have been considered, that Christ enjoined upon his disciples to work, is in harmony with what St. Paul, an acknowledged authority in Christian theology, teaches in his first letter to the Corinthians, wherein he says, "there are diversities of gifts, but the same spirit." And there are diversities of operations, but it is the same God which worketh in all. But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame spirit, dividing to every man severally as he will." This is certainly very explicit, and the history of the world confirms the truth of what he says.

Furthermore, the miracles of Christ were not regarded at the time they were performed, as something entirely new in the world. Nor were they entirely new. The powers which he exercised had been exercised, though perhaps in an inferior degree, by thousands of men and women, in all nations, for centuries anterior to the advent to Christianity, and they were exercised by the heathen contemporaries of the primitive Christians, and they have been more or less exercised ever since by both believers and unbelievers, in Christendom and out of Christendom.

Christ's great mission was, not to infuse an absolutely new element into humanity, but to exhibit and realize to the fullest extent in himself, humanity's spiritual potentialities. Strange, indeed, is the attitude the Christian church now takes, in regarding the exhibition in these days of the very spiritual gifts which especially characterized primitive Christianity, as the work of the devil! St. Paul, if he is cognizant of things here below, must regard with wonder the

strange transformation which the church he labored so hard to establish has undergone.

The whole Bible, from Genesis to Revelation, is a record of ancient Spiritualism, of ancient mediumship, of clairvoyance, clairaudience, obsession, spirit-speaking, spirit-writing, spirit-touches, spirit-lights, and spirit-materialization, with which modern Spiritualism has proved itself identical, and so proved itself by an array of incontrovertible testimony that completely overshadows in amount the testimony upon which we are asked and required by the church to accept the manifestations of spiritual presence, influence, and power, called prophecies and miracles, recorded in the Old and New Testaments.

Among the manifestations of modern Spiritualism may be named:

1. The counteraction (not the suspension, for it is never for one instant suspended,) of the everywhere present law of gravitation.

To this class of phenomena, the history of Spiritualism for the last twenty-five years abounds in testimony which none, who are willing to accept the verdict of their own senses or of the senses of others equally trustworthy, can reasonably reject. Those that do reject it, are most consistent, to say the very least, if they accept the testimony that is given in the four gospels to the same kind of phenomena, for that testimony is, in comparison, of the flimsiest character. The narrow limits of this article do not allow any portion of the great body of testimony that has been brought to bear upon this class of phenomena, to be produced. Whoever would acquaint himself with it, can do so, by consulting what has been contributed on the subject by many of the most reliable witnesses of the age; men who have been trained by their scientific pursuits, to make the most searching investigations into the subject, without bias and without self-deception. The best compendium of such testimony may be found, perhaps, in that most scholarly work on Spiritualism, entitled "Planchette the Despair of Science." Being a full account of modern Spiritualism, its phenomena, and the various theories regarding it. With a survey of French Spiritism. Boston: Roberts Brothers. 1869. Since the publication of this work, vast additions to the testimony which it contains on this point, have been made, among which may be particularly mentioned those by Crooks and Wallace, whose scientific reputation needs no proping here.

For scripture phenomena of the same kind, the reader should consult Matthew xviii., Mark xvi., Luke xxiv., John xx., Matthew xv., 25, et seq., Mark vi., 45, et seq., John xi., 19, The Acts, xii., 1-11; and then let him consider the testimony to the miracles therein recorded, and without bias, compare it with the testimony of these days to similar phenomena, and if he be not too bibliolatrous, he will be forced to pronounce the latter far more weighty than the former.

2. Of similar luminous appearances to those accompanying the manifestations of physical power, and the seeing of spirits, recorded in Matthew xvii., Mark ix., Luke ix., The Acts ix., and xii., and elsewhere in the scriptures, the history of modern Spiritualism affords thousands of instances, far better supported by testimony than are those related in connection with the transfiguration of Christ, the appearance of Moses and Elias, the release of Peter from prison, and the conversion of Paul on his way to Damascus. On what ground can the testimony in regard to these latter manifestations be accepted and that in regard to similar manifestations in the present day, be rejected and even hooted at? On no other than a blind adherence to authority. We would not convey the impression that the spiritual phenomena recorded in the Bible are not to be received as true, by reason of the imperfect testimony thereto; far from it. Modern Spiritualism has confirmed and illustrated their truth.

3. In Matthew xxviii., Mark xvi., Luke xxiv., John xx. and xxi., we read of the appearance of Jesus to his disciples after his crucifixion, that he spake with them, and commanded them to teach all nations, and promised that he would be with them always, even unto the end of the world, gave as signs that should follow those that believed, that they should speak with new tongues, that they should lay hands on the sick and they should recover; showed them his hands, his feet, his side; breathed on them the breath of the Holy Ghost, and to the doubting Thomas he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

Many other things are recorded in the last chapters of the gospels in connection with Christ's appearance in a visible, tangible, and speaking form, after his physical death. But the testimony to all these post-mortem manifestations which professors of Christianity are required to accept without questioning, is but slight compared with the testimony to similar manifestations in these days. Materialized spirits are every day seen, handled, and talked with, by hundreds of men and women no more liable to self-delusion and no less worthy of belief than were the

men and women to whom Christ appeared and spake. That they are more liable to self-delusion and less worthy of belief, it would be very difficult to prove.

4. Of the speaking in unknown tongues, such as is related in the second chapter of The Acts, and elsewhere, there are now daily instances, equally if not more remarkable. Scores of persons are known to speak and to write under spirit control, in languages of which, in their normal state, they are totally ignorant; and the communications made in these languages bear the strongest testimony to their proceeding from intelligences whom they never knew nor ever heard of; communications which to those to whom they are addressed, are perfectly convincing by reason of their allusion to circumstances known only to themselves and the intelligence communicating. These circumstances are often of a trifling character; but for that reason they often bear the greater weight with those to whom they are revealed.

A simple incident of the earth-life of a departed child, an incident known only, it may be, to the bereaved mother, carries with it more assurance that her darling has survived the mysterious chemistry of death, and is communicating with her, than could the revelation of the profoundest mysteries of spirit existence. It is not of these that the present time is most in need.

It needs a quickening of its torpid faith in immortality. To this quickening, the church has shown itself unequal, and now humanity is reasserting its high destiny independently of the church; its wheeling around in its cyclic movement to a new order of things, and exhibiting those spiritual potentialities whose highest realization, so far as history informs us, was reached by Jesus Christ.

What a power has the obscure life which he led in far distant Judea, more than eighteen hundred years ago, been in the world, in spite of all antagonisms to its influence! Though men have, as yet, done little towards revealing the mysterious secrets of their being, and towards revealing how fearfully and wonderfully they are made, the times are now full of promises that the real significance of the mission of Jesus will be soon more fully recognized and embodied in life than ever before.

A writer in Blackwood some years back, pronounced Spiritualism to be the disgrace of the age. To which pronouncement William Howitt replied, "I, on the contrary, think the disgrace of the age is the want of faith in people's own senses, and the want of courage to make use of them." The religious character of the Howitts has never been questioned in England, even by those differing widely from them in religious belief. They are both professors of Christianity.

They are both also firm believers in Spiritualism, and see in it what all the more enlightened Spiritualists of the day, see, an illustration and confirmation of the great spiritual truths of Christianity. They know, too, how much importance to attach to the charge so constantly made against Spiritualism that its ranks are filled by a low class of people outside of the pale of moral rectitude and of conventional respectability. In the same rejoinder to the article in Blackwood, from which the above extract is quoted, William Howitt aptly remarks: "that the very same things which are now asserted of Spiritualism were said of Christianity, for above one hundred years after its appearance; ay, far worse things."

"The Christians were held by the Greek and Latin illustrissimi, not only as the grossest impostors, but as the most vile and degraded of men."

"The practices attributed to them were too revolting for modern language. Christianity was the *superstitio pava* of Pliny the younger; the *exiliabilis superstitio* of Tacitus; the Christians were the '*Homines per flagitum invisos*' of that historian. Every classical reader can lay his hand on these testaments."

To this may be added that, in the early years of Christianity, in the city of Rome, which has been for centuries the hub of Christendom, Christ was represented in caricature as a man with an ass's head.

We hear constantly of wiseacres who have ready explanations of the phenomena of Spiritualism; but since the first development of modern spiritual movement, some twenty-seven years ago, not a single satisfactory explanation has been given, outside of the spiritual theory, of any one kind of phenomena, from the rappings in the Fox family at Hydesville, N. Y., in 1847, to the wonderful materializations at Moravia, N. Y., at Louisville, Ky., in Philadelphia, New York, Boston, London and elsewhere, the world over; and this must be admitted by its opponents, after all the most searching investigations and jealous precautions against deception to which the phenomena have been subjected. True, there has been trickery resorted to by pretended mediums, and sometimes by those with genuine medium power, when the real manifestations have failed them, and its exposure has satisfied many that the whole thing has been explained; but somehow or other it won't stay explained.

The first scientific men of the age have had their

theories; but they have failed to satisfy; the most skillful jugglers of France have acknowledged their inability to do anything of the kind under like circumstances. Meanwhile, Spiritualism has been moving on, and daily adding to its rank. Professed Spiritualists number some nine or ten millions.

Large numbers of ably conducted newspapers are devoted to its advocacy in this country, in England, and on the continent of Europe. Books on the subject by prominent scientists, and men and women of high culture, are constantly published. The literature of Spiritualism would already make a good sized library. If it is a delusion, it is the most astounding one in the world's history; and if it is not a delusion, it is impossible to predict its future influence on the destiny of the race. It will revolutionize all the philosophies of the world; and all its systems of education.

Modern Spiritualism has brought out into the most emphatic distinctness, the all-important truth in regard to our common nature, which is too little recognized and acted upon in the prevailing systems of education and in our private, individual culture, namely, that it has a positive and a negative, or, an active and a passive side. Through the one, the soul holds on to itself, so to speak,—maintains its personality,—tests and gives definiteness and practicableness to its knowledge; through the other, it is fed with impressions from the outer world of nature, "the vicar of the Almighty Lord," and is, to a greater or less degree, linked and brought into sympathetic relationship with the all-pervading soul of things, and to its benefit or detriment, according to the character of its attractiveness with the "millions of spiritual creatures that walk the earth unseen, both when we wake and when we sleep," in a word, it is rendered a spiritual medium, more or less reliable to itself and to its fellows, and it divines before it knows intellectually.

This side of our nature admits of an unlimited culture, along with the positive side, though the obstacles to this culture, in the present constitution of society, are many and great.

A merely positive nature, were such possible, could never have glimpses even of the higher truths that lie within the potentialities of the spirit of man; a merely negative nature, were such again possible, would sink into a death-in-life listlessness. The highest form of life is that wherein a just equilibrium is preserved between the positive and the negative, or the active and the passive. All the great seers of the race, they who have penetrated deepest into what Goethe calls "the open secret"—open to all, seen but by a comparatively few—have realized to a greater or less extent, a well-balanced dual condition; to an all-subtilizing intellect, they have united an all-comprehensive impressibility.

A scientific education, as it is understood and usually conducted, tends toward a merely positive condition of the mind—a condition in which the subject of it may be, indeed as is shown by a large number of distinguished scientists of the present day, as sharp as a razor, but, for that very reason, ill-adapted for opening the uncut leaves of the book of spiritual knowledge.—*Cornell Review for December, 1874.*

ONE GREAT ATTRACTION OF THE STAGE.

The question next oftenest asked is: "What attraction has the stage for its followers, that they are so devoted to it?" Yes, we are devoted to it. We respect its antiquity; we admire the position it has gained in the world of art; we are grateful to it for our daily bread. One of its attractions is that it may prove a short cut to popularity. Then, people of other callings transact their business amid more or less dull surroundings and turn to their homes for that which the actor finds at the theatre alone, namely, light, warmth, music, sociability. For my part, I do not believe in a "mute, inglorious Milton." I think that all power demands expression, and the employment of power is a delight. The actor who succeeds feels he pleases his public, and therein finds his own pleasure. When triumph comes to him, it is in so delightful a guise he cannot help being moved by it. When an author places his book before the public, he must wait; he learns gradually of his success. Not so the actor. His work receives instant recognition in swift, soul-satisfying applause; and what a delicious draught it is! It produces a sort of divine intoxication, that, having once experienced, one longs to repeat. It is curious how a performer and an audience act and react upon one another. Sometimes an actor begins his work in the highest spirits, and the coldness, the unresponsiveness, of the audience completely crush him. He feels thrown back upon himself, and for the rest of the play, however painstaking he may be, he will lack naturalness and spirit. Again, an actor goes to his task in sickness, trouble, or sorrow, or quite unfit for his work, but his audience gives him a warm greeting; his heart responds instantly, his spirits rise, he decides he must do his best to please these generous people; so in trying to divert them he diverts himself, and all goes well.—*Clara Morris, in North American Review.*

A WOMAN'S ANSWER.

You ask my hand to-day, and bending near,
Your eyes meet mine; I hear your words that
burn,
But with my hand goes all I hold most dear;
What have you, then, to offer in return?

You say you love me. Men have loved before,
But not like you? Ah! you are not the first,
Shall it be "yes" or "no?" I'll think it o'er,
For by that word our lives are blessed or cursed.

You offer bonds and titles, gold and lands.
Whisper of all they buy of friends and fame;
'Tis insult! Higher things my life demands
Before I share the honor of your name.

Say you my talk is idle—heart is chill?
Stop, stop, my friend, turn not so cold away,
Bear with me for a moment, if you will,
And briefly hear the words I have to say.

Like must wed like or life die out in pain;
By mutual growth our natures must expand,
I cannot choose the hill and you the plain;
We two must go together, hand in hand.

I cannot dwarf, my mind my soul aspires,
I cannot stay and in the valley sing,
To you far heights where glow celestial fires,
You, too, must soar and match me wing for wing.

This is my answer: read it plain and straight,
Offer no word of love, no mute caress;
If your soul claims me as its kindred mate,
Close to your heart I'll rapturous whisper:
"Yes!"

But if it does not, come not to my side;
But heed my words, my friend, and turn and go,
Lest touched my scorn and roused by woman-pride

There's but one answer to your question: "No!"
—HARRIET MABLE SPALDING, IN CHICAGO HERALD.

A French physician, traveling in this country last year, expressed his surprise at finding that the healthiest children that he had ever seen belonged to the families of educated, wealthy Americans, says the *Household*. He expected to see them thin and nervous, the victims of indigestion, but he found them plump, rosy and strong. The reason is that their parents know now, as past generations of Americans did not know, the necessity of change of air, of exercise, of simple diet, and scientific training for the bodies of their children, and they are able to command these things for them. In a paper read last August before the Town and Country club, at Newport, it was stated that a singular advance had been made in late years in the physical condition of young American women. The writer stated that twenty years ago sharp criticisms were made contrasting the thin, delicate, sallow American girl with her robust English cousin. No such comparison would be just now. The reason of this marked change is that the little maiden in New England or the Middle and Western States, as a rule, swims, skates, rows, plays croquet, ball or tennis with a vigor which would have been thought unwomanly by her grandmother. An English journalist who visited this country twenty years since, returned a few months ago, and on his return home commented upon the improvement in the appearance of American women as one of the most remarkable changes which he noted. "The American woman, if not the man, is learning to live out of doors, to eat slower, systematize her work better, and to give up her old habits of hurry and worry." It is always helpful to obtain a glimpse of ourselves as others see us, and it is especially useful when the results seen are so cheering and so easily obtained.

City Prosecutor Douglass is reported in an evening paper as saying: "I am going to rid the city of the female pickpockets and highway robbers who nightly prowl the down-town streets. I am going to make it a rule to demand the highest fine (\$100) in the case of every woman arrested on the streets when the officers are willing to swear that they know her to be a thief." Commenting upon this the *Chicago Daily Globe* pertinently remarks: While we are emphatically in favor of the suppression of such crimes, we can not indorse the methods proposed by Mr. Douglass. To say that any woman is prohibited from walking on the streets "when the officers are willing to swear that they know her to be a thief," is to establish a precedent which is both highly unjust and oppressive, and

would offer great opportunities for blackmail and imposition. If a woman commits a theft let her be tried and punished and when the penalty is paid she should have the same rights as a man. She should not be arrested because found on the streets and an officer can be found who is "willing to swear." Past experience proves that officers are frequently "willing to swear" and if their opinions are sufficient to convict without proof of theft, a power is placed in their hands unwarranted by law. One woman was fined \$100 yesterday morning because she had several times been held to the Criminal court and not convicted. The constitution declares that when a person is acquitted on a charge of crime that the acquittal is final. Yet we find a Chicago police magistrate assuming authority to over-ride both the constitution and the Criminal court. What next?

It is not many years since the direct and personal participation of a woman in any public enterprise was looked upon as unseemly, as unsexing her, according to the cant of the time. The great temperance and other moral reform movements of the first half of this century proceeded without the help of women as active agents. Women contributed to them their prayers and their influence in domestic life, but they were listeners and not speakers at the meetings. Nowadays all that has changed, and the change has come with surprising rapidity. In every employment where rude strength is not requisite, women have appeared as the competitors and assistants of men. They are not blacksmiths, masons, and stone cutters, the drivers of drays, stevedores, hod carriers, brakemen, and locomotive engineers, but any work, manual or intellectual, is deemed suitable for them if they can perform it. The appearance of women as speakers on public platforms and as organizers and directors of public enterprises is taken as a matter of course. Ladies of social distinction will serve on committees of the Chicago World's Fair. Women commissioners to that exhibition are appointed by the governors of states. Clubs and societies of women discuss questions of public reform in all parts of the Union. Women are acting as school officers. The churches are coming to the conclusion that not to employ their activity and consult their judgment is to waste a tremendous force available for the service of religion. The present temperance movement is largely, if not chiefly in the hands of women, the Woman's Christian Temperance Union being foremost in the good work. The meeting of the Women's Council and its cognate associations fill Washington with an enthusiastic crowd like that in attendance on a national political convention. At political meetings seats are set apart for ladies concerned as to public questions, and there is hardly a movement, secular or religious, which starts or proceeds without calling in the aid of feminine energy.—*Editor's Outlook, in The Chautauquan.*

Girls are blessed creatures, writes Amber, a lady contributor to the *Chicago Herald*. Said one of them to me the other day: "Amber, we girls adore you." Since which I have walked with my head high, like a gray goose returning to the shelter of the old barn door. For, as I have said before, I adore young girls. God never made anything sweeter, whether it was a blush rose in the dew or a clump of violets after a rain. I would rather see a pretty girl any day than to go to Venice. I would rather hear a girl's laugh—I mean a sweet-voiced, well-bred girl—than hear Ole Bull play on the violin, or listen to that little blonde German in Thomas' orchestra caress his flute. When I get to heaven (if ever I do), I think I shall spend the first hundred years making love to my old sweethearts, the dear, jolly, pure-hearted, tender-thoughted girls of my hampered earth life, where I was too busy to enjoy them, and too full of the grime and dust of the desert to fully make myself known to them, as I would love to be known—their true and loyal friend forever.

Men ask for shorter hours, and get what they ask, writes Miss Susan Wixon in the *Investigator*. Dressmakers, milliners, shop-girls, still plod on ten hours or more per day, simply because they are women. Saleswomen in stores are paid less than men for the same work and same hours. They dare not rebel, fearing they may lose their places altogether. Here is a woman who is making shirts for forty-two cents per dozen—three and a half cents apiece! This in Massachusetts, refined and educated Massachusetts! The blush must surely flash into the faces of observers. But the

women work on and say nothing. Not only women, but children are forced to work that the coffers of somebody may be filled to overflowing. Child labor, to the extent of two million children, is employed in our beautiful and blooming United States. It is a shameful spectacle, as well as a criminal one.

The model for Harriet Hosmer's Queen Isabella is nearly completed in that artist's studio in Rome. The famous patroness of Columbus is represented in full royal robes stepping down from her throne, with her jewels in her outstretched hand. The figure is said to be full of grace and strength, and the robes have been most gracefully draped by the artist, giving a pleasing outline from every point of view.

Miss Charlotte Higgins, who carried off the honors of entrance into the University of London over 1,600 male students, is a little Scotch girl, twenty years old, and to judge from her picture, a very youthful looking person. Her brilliant education has been due to the efforts of her mother, her father having died when she was a child of eight years.

THE STAUNCH AND STATELY SHIP.

BY LYLE BROWN.

"It is vain to stop the stream till the tide doth turn."

No, we could not stop the stream; we tried, but every effort was vain.

There was a mighty and turbulent river—it was flowing oceanward. On its rushing waters sailed a new and unfinished ship. It rode the waves undaunted, although beset with many dangers. The bow was broad and cut the waves in a reckless, devil-may-care way that said plainly: "Woe be to any craft, large or small, that comes in my way."

At the stern were little boats—hooks and ropes thrown out to all who cared to "catch on." No flag floated proudly above its deck, but the pilot shouted continually: "We are bound for the Summer Land."

That was enough. From every part a crowd of people came on board, and none came empty handed. All carried some sort of luggage. Soon the odd barque was filled so full that swamping seemed inevitable.

Then the little boats began to fill, and soon overflowed. But still they came. The ropes and hooks were cast out, while eager hands grasped and held on as if life depended on a voyage with the massive throng. Other boats were attached and more ropes thrown out among the waves, and more people clamored for hanging-on room, until the end of the fleet was so far in the distance that the pilot knew not what nor who this odd ship was towing into the haven for which they were bound.

What was this odd barque? you ask. It was the staunch ship "Spiritualism." It was sailing through a rough channel. All on board were proclaiming the truth of eternal life. It waited not to put all things in order. Its sails were not trimmed and there were not oars enough that all might lend a hand. There was no time for preparation. An angel had brought the good tidings that our loved ones were just "over the river"—so near that we could both see and hear. Death had been vanquished, and all the world must know the good news at once. And thus the ship goes on its course. And these people—and all this luggage—who are they and what do they carry? The people are from every nation and tribe in the land, and their luggage, which they would not leave behind, is each one's "pet theory," which they have labeled and hoisted into view, hung out on the bow or run up the mast. All who failed to get their particular hobby into view on the ship attached it to the stern and away they sailed—all clamoring to get their own ism joined unto the beautiful truth ahead; a truth that shines so brightly that naught can put out the light although it is in such a fog of ideas that one must wade through a swamp of confusion before they get the benefit of the true luster.

Was there any use to stop the stream and make war on the cranks who infest the ship? No! It was soon found there was no use to try. So, all together, they sailed toward the mighty ocean. But long before they came out into its clear waters a new trouble arose. "Money is the root of all evil," they say, and so it proved, at least, to our old ship. She knows she will weather the gale of free-love, reincarnation and various other delusions, but will she only escape these to be swamped by tricksters after filthy lucre?

Now, it must be battle to the knife to save the ship from sinking. Can it be done? Let us take a peep through the mists into the not very distant future. Ah! Watch the old ship as she sails on through the troubled waters. See! The light of day is breaking. Angels are at the helm! Heaven is just ahead! and God is over all!

Out of the narrow, turbulent stream, out into the grand old ocean, sails the staunch old boat, and the first billow of its cleansing waters washes away the frail barques clinging to it for support. Down beneath the billows go the cranks, hanging like barnacles to its stern. Then the tide with one mighty wave sweeps over the deck and every ism, every fraud, every pollutee of true Spiritualism is washed into the mighty sea which shall henceforth and forever bury them from sight.

Now, look once more at the ship. There she stands in all her glory. Masts flying, banners unfurled, music ringing and glad anthems of praise welling up from true and loyal hearts as they sing the song of peace and joy and gladness—that light has dawned on earth from the eternal shores. The cargo now is truth, justice and love.

Angels are at the helm! Heaven is just ahead! and God is over all!

Friends, the tide has already turned.

MENTAL MAGNETISM.

"It is very curious how often it happens so," wrote Lydia Maria Child to a friend, under date of Wayland, Mass., 1862. "My wants are few, but when I do want anything very much, it is very apt to come to me, from some source, without my expressing the wish to any one. I wonder whether there is any spiritual magnetism in it." It seems that Mrs. Child had greatly desired a copy of "John Brent," Mr. Winthrop's most interesting and charming novel, then just published. "I looked at the advertisement in the window of Ticknor & Fields," she writes. "I wanted it very much, and was on the point of stepping in and buying it. But I thought of the 'contrabands' and of other claims upon me, and I said to myself: 'No unnecessary expense till the war is over.' I walked away very well satisfied with my decision, but I was most glad to have the book. How all alive it is! Glowing and effervescent like champagne poured out in the sunshine! I had formed the idea that Mr. Winthrop was an uncommon man; but I had no idea he was so overflowing with genius. Alas, that such a rich and noble life should have been cut off in its full vigor by the ruthless hand of slavery! Since a portion of his vivacious and beautiful mind has been translated to me through the pages of his book, I feel as if he were my friend, as if I had known and loved him." Mrs. Child's experience in this instance—of the book she desired coming to her, and the wonder as to whether it was a matter of spiritual magnetism—must be similar to that of countless experiences of this nature. Thirty years ago, when these words were written by this remarkable woman, it was certainly a matter of wonder, a passing question, a bit of fascinating speculation, to all who met similar coincidences, whether it was, possibly, due to some spiritual law, or was a mere matter of chance. Since that time psychic science has been developed, and humanity is beginning to discover and formulate the laws that predetermine mental magnetism.—*Lilian Whiting.*

DARWIN AND SPENCER.

Ellis Thurtell in the *Agnostic Journal* says: His [Darwin's] admiration for Herbert Spencer was very great. "I suspect," he writes to Professor Ray Lankester in 1870, "that hereafter he will be looked at as by far the greatest living philosopher in England, perhaps equal to any that have ever lived." But he could also write to Mr. A. R. Wallace, two years later: "I know not why, but I never feel convinced by deduction, even in the case of Herbert Spencer's writings." The tone of this reference to deduction is characteristic of Darwin's comprehensiveness and caution. He does not burst out into any abuse of the deductive method merely because it is not his own. He simply puts on record his personal dissent from its plan of proceeding. While his enthusiastic praise of a great evolutionary theorist, who largely, though by no means exclusively, follows this procedure, indicates at once his appreciation of its power, in proper hands, and the philosophic capacity of his own mind which makes this appreciation possible. It is the natural tribute of the most truly original and philosophic man of science to the most genuinely creative and scientific philosopher of his time.



FOR THEIR FREEDOM.

TO THE EDITOR: I have just received a private letter from Mrs. Densmore, now in London, not intended for publication; but I feel sure your readers will be interested in an extract from it, and will sympathize with Mr. Bidwell and Mrs. Maybrick in the cruel injustice that is being meted out to them. Austin Bidwell's brother, near twenty years ago, invented a scheme for defrauding the Bank of England, and succeeded in getting a large amount of money. Austin, now in prison, was only twenty-five years old and a clerk for his brother; and there is reason to believe that at first he knew nothing about the scheme, and that he did not fully understand it at any time. What a cruel thing that for a crime against property at the most a young man should have his whole future blighted; and even now when he has been imprisoned eighteen years it seems almost impossible to obtain his release.

EMMET DENSMORE.

NEW YORK, SEPT. 9, 1891.

The following is the extract above referred to:

I went with Mrs. Mott last Saturday to visit her brother at Chatham prison. I have not had a more interesting experience in a long time than this visit afforded me. I found Bidwell to be a fine specimen of a man; he stands erect, looks you straight in the face, and they have not succeeded in humiliating or degrading him in the least. His appearance is manly and straightforward, and he impresses me as being entirely truthful. More, he shows great good common sense. This I discovered in his advice and talk with his sister about various matters. We were not allowed to sit down or see him without the intervention of a warder, who stood in a little apartment between the one in which we were and that in which he received us at the other side of a grated window. He says his health is excellent; that he feels as young as he did when he was twenty-five years old; that since he made up his mind to accept the situation without rebellion, whatever the injustice or brutality, as inevitable without the possibility of relief, he has found his lot ever so much easier. They are allowed for reading matter only text books of an educational character, each one, for instance, has a grammar and arithmetic. Three years ago his niece succeeded in getting Shakespeare in place of his grammar. He says ever since he has had this book life has been quite another thing with him. He finds never-ending beauties in its philosophy, and no end of entertainment in reading the plays. He has studied the glossary, and has become acquainted with all the obsolete and obscure words, so that when he comes out of prison he thinks he will be a finished Shakespearean scholar.

He was very much interested in the details of what is being done for his release, and is full of hope and faith that he will not be there very much longer. At the end of about thirty-two minutes a bell sounded, announcing that our time was up. I was amused at the readiness with which he yielded to the summons. He was in the middle of a sentence, which remained unfinished. He expressed himself as greatly gratified at my visit, and I know by the light of his eye that he enjoyed it inexpressibly. I encouraged him as much as I dared to do that he would get out, and explained to him that his good health was a blessing, and that his regular habits, plain fare and constant exercise were the causes of it, which he seemed to quite well understand. He says that where prisoners submit themselves to the regulations without chafing at the brutalities and injustices, which at first is very hard to learn to do, as a rule the sick ones get well and the well ones are never ill. Of course we can quite well understand, in the light of the teachings we have had, that to be reconciled is half the battle, and that living above the power of these men he will not suffer from them, and I am perfectly satisfied that they have no power to make him suffer. He seemed to me to be very near emancipation, and I thought as I left him that I would much rather be Austin Bidwell in prison than the Prince of Wales.

I have read this morning, in the last New York *Sunday World*, a whole column by Gail Hamilton, on the Maybrick case. She has certainly made a clear case out of

it; one that ought to challenge the aid of every man and woman in civilization. It is one of her strongest and best efforts, and I think she is the strongest writer I have ever known in the matter of logic, and the straightforward way of putting a case. She goes over the entire case from beginning to end, analyzes the testimony, picks it all to pieces, shows clearly that the judge, since deposed from his seat in consequence of insanity, had already an unbalanced mind, and was unable through disease to do differently from what he did, making us, instead of blaming, pity him. You know how deeply I have felt on this subject from the time of the trial, how I wrote to the Baroness Roukes, Mrs. Maybrick's mother, and you can imagine how very delightful it is to me to read in one of our papers such a valuable contribution toward her possible release. Gail Hamilton makes a strong appeal to the women of the United States to make it their individual business to do whatever in them lies to help this work. And when I remember that she is the niece of Secretary Blaine, a strong personal friend and member of his family, I feel certain that Mr. Blaine is interesting himself in the matter officially, and my heart bounded for joy when I could feel a reasonable hope that something will be speedily done. I do not believe anybody could read that article and have a doubt of Mrs. Maybrick's innocence, or certainly not without great doubts as to her guilt. Do speak a word whenever you can and wherever you can for her, to make public sentiment, and I will send you one of the forms of petition that the Baroness sent to me, and ask everybody you know to sign it, and return it to me.

CHARACTER OF EMILY WARD.

TO THE EDITOR: In THE JOURNAL, as in other leading papers, there have been just and commendatory sketches of Emily Ward of this city, who passed to the higher life last August, aged 82 years and five months. It is well that one so gifted in goodness as well as ability should be thus appreciated. Some twenty-five years ago in was my good fortune to visit her home at Marine City, on the St. Clair river, fifty miles north of here. I found her in a large old-fashioned house on the bank of the broad blue river, fitted and furnished in a substantial style of ample comfort. Four or five nieces, adopted daughters, were with her, and then, as always, she was the heart and soul, the guiding power, the beloved center of the home. I felt the presence of a large and strong personality, — a sense of protecting care, of abiding kindness, and of a tender motherliness. Her plain features were singularly attractive, her simple manners, healthful cheer, quiet decision, and wise sagacity, inspired confidence.

Through all these years a tender and abiding friendship has existed between her and my wife and myself, and we sorely feel her departure. It leaves a large void in our lives, and in the lives of many who knew her. Few women, or men, have faced danger with undaunted courage, endured hardship with unflinching strength, met emergencies with wise promptness, persisted in unwearied industry, and all the time giving help to the helpless, strength to the weak, and guiding care to the young, as has "Aunt Emily" Ward.

Of the twenty children she has adopted more than half are on earth to bless her memory. In the last months of a weary illness three of them cared for her, their children helping with assiduous affection. As a brave girl facing a score of hostile Indians in the lone cabin, and keeping them from the "fire water," as the child-mother of the family at ten years of age; as the prompt woman bleeding her brother before the physician could be reached, and saving his life in apoplexy; as the sage adviser whose counsel that brother always sought in his important business enterprises, she never failed to do her duty. In the pioneer days she cared largely for the school for which her brother E. B. Ward built a house, and was the trusted friend and helper of the preachers, of whatever sect, who aimed to help the people to a higher life. She belonged to no sect, adopted no denominational name, none questioned her creed, but all felt that a life so strong and beautiful, must be based on deep spiritual foundations. A wide reader she understood the larger thought of our time, caring little for dogmas but glad of the growth of truth. A few times I have known her to take much interest, and express marked satisfaction, at certain striking manifestations of spirit presence which she witnessed, yet she did not call herself a Spiritualist. She read THE JOURNAL

with thoughtful and constant interest, as she did the *Christian Union* and the *Christian Register*. She was so large in character, and so rich in thought, that it seemed fit for her to stand on her own individuality and give impartial hospitality to truth from every quarter, and none questioned her right to do so. The glory of her life gave ample warrant for this liberty. The adopted children fill useful positions in life, and their well being added to her enjoyment.

Allusions to the wealth which some of them have gained, were distasteful to her, simply because she did not like anything which tended to increase the worship of money. To her we may well apply Wordsworth's verse:

"A perfect woman, nobly planned,
To warn, to comfort, and command,—
And yet a spirit still, and bright
With something of an angel light."

DETROIT, MICH.

G. B. STEBBINS.

FROM A RELIGIOUS STANDPOINT.

TO THE EDITOR: In the light of late developments, the logical tendency of dogmatic theology is toward Christology. Through this method the general mind will reach the conception of universal spirit as the Godhead, creator and controller of all things. The idea of God, beginning its manifestation as evolved from the elemental worship of Polytheism, gradually merging, though slowly, from the rude concept of the savage into the more refined sublime idea attempted to be grasped by the philosophy of moderns—"God, totally destitute of body, neither seen nor touched, and not to be worshiped under any corporeal figure"—such is the grand and ennobling spiritualistic idea, and though this idea is disclosed in the scriptures, it is seen only occasionally through rifts amid the clouds of darkening mysticism, with which ecclesiastical craft has so industriously shrouded these spiritual experiences of men and women of different nations. There is much of phenomena and spiritual philosophy contained in this old compendium of knowledge and good advice. But the sordid lower selfishness of priestcraft and kingly interests has so trammelled the translations and numerous revisions through which it has passed, that the real Christ-spirit of universal liberty is well nigh throttled. This has often been attempted, and not always by avowed enemies, but too often is truth wounded in the house of its professed friends. For too long has religious bigotry and ecclesiastical craft been engaged in binding back the spirit of liberty struggling to impart freedom to the race universal.

But the disenthraling power is working within the churches. The dividing walls of sectarian exclusiveness will yet be broken down, barriers cleared away, and the people live and love more free, five in every day practice the real fraternal Christ-spirit as expressed in: "Peace on earth good will toward all men." John R. Paxton, D. D., the famous Presbyterian clergyman of New York, asked as to the outcome of the religious dissensions of the day said:

"It wouldn't take an angel to tell that. The church is undoubtedly on the brink of a revolution. The case is analogous to the years preceding the Rebellion. The South was gasconading and the North vacillating. It needed the first gun at Sumpter to rally the people around the flag. In the Presbyterian church such is the present situation. The followers of Dr. Briggs are openly defiant, and the general assembly and the church undetermined. My prayer and hope is that there will be concessions on both sides and that Doctor Briggs and his followers may remain in the church. It is broad enough for all. Of course, if his friends insist that the church must accept reason as co-ordinate with the word of God, there will a split. For we hold that the Bible is the only rule of faith and practice. The discussion which the great minds of Germany have precipitated on the Protestant churches will stir the churches to the center, but in a different manner than ever before. No one believes that mistakes have not crept into the Bible. A man like Ingersoll, who stirred the country several years ago with his 'Mistakes of Moses,' will not secure a hearing to-day. The ministers have gone beyond him and more serious questions engage the mind. This is an age when people analyze. The enormous storehouse of thought which Germany has opened after ages has caused speculation throughout the world."

Coming from a community so enthralled by creed, this is refreshing. For though

there is evidence that the outspoken doctor is not yet fully free, his words express good hope. "The church is undoubtedly on the brink of a revolution." The candor which prompts this admission is good, does credit to the doctor's heart. The fact is also good—"revolution in the church." Let it come; the more extended the better for the people. Because agitation of thought is the beginning of wisdom. Agitation is life; stagnation death. Revolution is the outward expression of the internal operation of the irrepressible spirit of evolution. Let the wavelets continue to chase and succeed each other into the billows, and the billows of reform and transformation continue onward until the people are saved from all falsehood and by truth made free indeed.

But there are obstructive influences. How shall the barriers be cleared away? In this good work the "Higher criticism" is doing its share. Demonstrating the errancy of the Bible, that it is not infallible—that even though the spirit communicating were allowed to be inerrant, the medium or prophet was human; subject to like deflections and passions as other men. He possessed this treasure gift of the spirit, in earthen vessels. As water takes the form of the vessel into which it falls, and partakes more or less of the elements through which it flows, so the message imparted is likely to partake of the medium's defective nature.

And so shall we eventually find the translation of humanitarian thought as expressed in the higher criticism makes clear the spread of spirit philosophy.

One of the great hindrances to this in church is the bungled translations and revisions of the Bible. Could it be revised in touch with the genius of American institutions and in accord with enlightened advanced philosophy of spirit and not as it has always been by ecclesiastical interest under the despotic domination of kingcraft, the people would then possess a spiritual compend worthy the progress of advanced humanitarian thought in the twentieth century.

Thousands of people will not listen to Spiritualism; give them the phenomena and philosophy through the Bible and they will receive it gladly.

Then why may we not have a revision in closer keeping and touch with the sunshine of American genius—the liberty-giving spirit of free, not despotic institutions. Why may it not be the province and reserved honor of America to furnish the world a book, not of creeds, but of spiritualistic ethics, that shall embody all that is valuable in the teachings of the greatest medium the church has ever possessed. His principles cleared of bombastic priestly terminology—the deadwood of kingcraft—as so much useless debris cleaned out that the sun of simplicity of the Christ ethics may shine clear with the effulgence of the original intent of their masterly and heroic representative, it will be less difficult for the landless and the poor to understand the upleveling process of his law. The personal discipline of "Love thy neighbor as thyself," results in the social equality of a pure republic. Truth needs neither the mysticism nor the mystery of scheming. She is open as the sun and "wears no mask."

The translation of humanitarian thought in its progressive culmination is universal, political, social, spiritual equal liberty.

W. D. R.

In the Holland bathing places there is an absolute separation of the sexes. At Scheveningen, Zandvoort, Wijk and Katwijk-on-Zee, the women have one part of the beach and the men the other. It fact, at Scheveningen (writes a correspondent), where we were training a class on the fair bathers, a helmeted policeman, very solemn and firm, came up to us and said in good French: "It is not permitted to look at the ladies in that way." As we were prevented from using our lorgnettes, you would be disposed to believe the ladies in Holland bathe in very prim and antiquated costumes. On the contrary; the regular attire, official, in fact, consists of a simple chemise of white linen, decollete and sleeveless, and fitting very snug. So that when the fair bather returns to her cabin she is obliged to respect the situation and has herself drawn up on the steps under the hood of her bath house. Then she climbs two or three steps, separates herself from her clinging robe, which the assistant wrings dry, and, quite nude, she enters the cabin, so that its floor is never drenched. The proprieties are not nicely observed, perhaps, but the Dutch reputation for neatness does not suffer.

Among the forthcoming booklets is "The Young Patriot Series," a cluster answering to the growing demand among parents for patriotic literature for their children. Among their authors are Edward Everett Hale, Willis J. Abbot and Ruth Ray. Accompanying these will appear another sheaf of choice booklets, "Our Dumb Friends," appealing to the humane instincts. Olive Thorne Miller, Frances Power Cobbe and Helen Ekin Starrett contribute stories for the series. These booklets, with a story, "How the Rose Found the King's Daughter," by Maud Menefee, will attract attention as the second venture of the firm of young women publishers, who issued the charming story "Gypsy" with such admirable success—the Misses Searle & Gorton, of Chicago. These booklets will be daintily bound with gold embossed and illustrated covers, and will be among the prettiest and most delightful booklets of the season.

The October number of *Demorest's Family Magazine* contains an article by an experienced physician, who tells what food to give, how to prepare each kind, just how much and how often the child should be fed, when and how often the diet should be changed, and gives bills of fare for different ages, so that the most inexperienced mother may know just how to feed her baby from its birth until it is able to eat the regular meals of the family. The October number of this comprehensive family magazine is bright with charming stories, including one by Ella Wheeler Wilcox; "In the Woman's Ward of an Insane Asylum" telling a pathetic tale; the article on "Sloyd" is instructive and entertaining; and there are other splendid articles, and nearly 200 fine illustrations. It is published by W. Jennings Demorest, at 15 East 14th street, New York. Price, 20 cents.

Miss Alice M. Fletcher, of the United States Interior Department and the Peabody Museum, Cambridge, will contribute to *The Century* in 1892 the results of her studies of the American Indian in a series of illustrated papers. They will give an intimate account of how the Indian actually lives and thinks, his music, home life, warfare, hunting customs, etc., and it is the opinion of Professor Putnam of Harvard, that they will undoubtedly be the most important papers that have ever been published on the subject, and that they will give an entirely different idea of the Indian from that now commonly prevailing. The series will be called "The Indian's Side."

Short Stories for October gives, as the famous story for the month, that queer conceit of Chamisso's, entitled "Peter Schlemihl—The Man Without a Shadow," one of the most celebrated of the old-time German romances. Special translations from the Italian, Greek, Spanish, French and Russian, with choice English and American material, present a fascinating variety to the interested student of cosmopolitan fiction.

Current Literature in its October number will reprint an exceedingly clever article from the *National (English) Observer*, entitled "A Definition of Drama." Other interesting articles in this special department will be "Reforming the Stage," by Howells; "Attraction of the Stage," by Clara Morris; "Illusions of the Stage," by Franklin Fyles; and "Books about the Theatre," by Brander Matthews.

Hon. Carroll D. Wright will begin in the October *Popular Science Monthly* a series of papers under the title "Lessons From the Census." In the first of these he sketches the changes in scope and methods which the United States census has undergone in the past hundred years, and shows that its immense growth has made it a somewhat clumsy machine.

To make the child happy while it is developing and being educated is the high mission of *The Kindergarten Magazine*. One of its distinct objects is to help the mothers, and for 1891-92 it will have a special department and course of practical papers for this purpose. (Kindergarten Publishing Company, 277 Madison St., Chicago.)

The October *Forum* will contain an article on the prevalence of gambling in the United States, in which an effort is made to calculate the enormous proportions of the "business." The writer will present much evidence to show that we are a nation of gamblers.

Mrs. Burton Harrison, the author of "The Anglomaniacs," has written a new novel of New York life which *The Century* will print. It is said to deal with divorce.

Two Harvest Excursions.

The Burlington route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25 and September 29, Harvest Excursion Tickets at low rates to principal cities and points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C., B. & Q. ticket agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago, Ill.

Harvest Excursions.

On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

HARVEST EXCURSIONS.

Greatly Reduced Rates via Illinois Central.

August 25th and September 29th. On the above dates the Illinois Central Railroad will sell harvest excursion tickets at very low rates to all points on its lines west of and including Iowa Falls, Ia., to Sioux City, Sioux Falls and points beyond; also to points on its line south of Cairo (excepting New Orleans), to points on the Mobile & Ohio R. R. (excepting Mobile), and to points beyond in Southwestern Louisiana on the Southern Pacific and to points in Arkansas and Texas; also from all points on its lines north of Cairo to all agricultural districts in the West, Northwest, South and Southwest. Tickets good to return for thirty days. For rates and full information call on any ticket agent of the Illinois Central Railroad or connecting lines, or address J. F. Merry, A. G. P. A., Manchester, Ia., or F. B. Bowes, 194 Clark st., Chicago, Ill.

A. H. HANSON, G. P. A., CHICAGO, ILL.

John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle.

FREE BOYS AND GIRLS UNDER 18
Worth \$45
If any boy or girl under 18 wants an elegant High Grade Safety Bicycle, (26 inch wheels), worth \$45.00 they can obtain it free, without one cent of money. We shall give away, on very easy conditions, 1000 or more. We deliver Bicycle free anywhere in the U. S. If you want one write at once to WESTERN PEARL CO., 224 Dearborn St., Chicago, Ill.

Poems of the Life Beyond and Within.

Voices from many lands and centuries saying, "Man thou shalt never die."

EDITED AND COMPILED BY G. B. STEBBINS. "It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—SYRACUSE STANDARD.

"Clear type and tinted paper make it setting for its rich contents."—ROCHESTER UNION. "The world will thank Mr. Stebbins for his work long after he is gone."—JAMES G. Clark, SINGER AND POET.

Price, \$1.50, mailed free of postage. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

WORKS ON HYPNOTISM.

Hypnotism: Its History and Present Development. By Dr. F. Bjornstrom, M. D., head physician of the Stockholm Hospital, etc. Authorized translation by Baron Nils Posse, M. G. 8vo. paper covers. Price, 80 cents.

Davy's Practical Mesmerist. This book is imported from England, where it has a large sale. Price, 75 cents; postage, 5 cents.

How to Mesmerize. A manual of instruction in the history, modes of procedure, and arts of Mesmerism or Animal Magnetism, Hypnotism, etc. By James Contes, Ph. D., F. A. S. Stiff paper covers. Illustrated. Price, 50 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a Remedial Agent, in Moral and Intellectual Improvement, etc. By H. L. Drayton, M. D. Author of "Brain and Mind," etc. Cloth, 168 pages, illustrated. Price, 75 cents; postage, 5 cents.

How to Magnetize, or Magnetism and Clairvoyance: A practical treatise on the choice management and capabilities of subjects; with instructions on the method of procedure. By James Victor Wilson. New and revised edition. 104 pages, paper covers. Price, 25 cents. Postage, 3 cents.

How to Mesmerize. Full and comprehensive instructions. Ancient and modern miracles by Mesmerism. Also a brief treatise on Spiritualism. By J. W. Cadwell, for forty years one of the most successful Mesmerists in America. The author claims that the instructions in this book "are the most complete of any in book form, and will enable some people to mesmerize." Paper covers, 144 pages. Price, 50 cents.

Practical Instructions in Animal Magnetism. By J. P. F. Deleuze. Translated by T. C. Hartshorn. Revised edition with an appendix of notes by the translator, and letters from eminent physicians, and others descriptive of cases in the United States. Cloth, 519 pages. Price, \$2.00; postage, 15 cents.

For sale by JNO. C. BUNDY, 92-94 LaSalle St. P. O. Drawer 134. Chicago, Ill.

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.

Buy the NEGATIVES for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE BIOGEN SERIES

Consists of concise Essays on Living Questions of the day or of historical research in Religion, Science, and Philosophy, prepared by writers of the most eminent ability. Under the editorial direction of Dr. Elliott Coues.

NO. 1. "BIOGEN:" A Speculation on the Origin and Nature of Life. By Dr. Coues. Now in its Sixth Edition.

NO. 2. "THE DEMON OF DARWIN." By the author of "Biogen." Now in its Third Edition.

NO. 3. "A BUDDHIST CATECHISM." By H. S. Olcott. With Notes by Elliott Coues. Third American Edition.

NO. 4. "CAN MATTER THINK?" By an Occultist. With Introduction and Appendix by Elliott Coues. A New Edition.

NO. 5. "KUTHUMI:" The True and Complete Economy of Human Life. A new Edition. Rewritten and Prefaced by Elliott Coues.

NO. 6. "A WOMAN IN THE CASE." By Professor Coues. Washington, 1887. Second Edition. Now first added to the Biogen Series, with a new Introduction by Elisabeth Cavazza.

Price, 50 cents each. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

VACATION TIME WITH Hints on Summer Living.

BY H. S. DRAYTON, M. D.

The author of this pamphlet is well known and his suggestive and timely work will no doubt have a large sale.

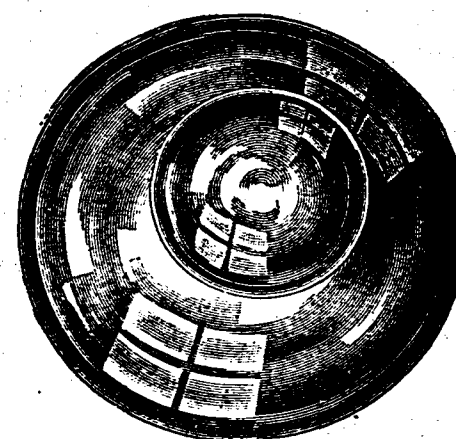
Price, 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

WHY SHE BECAME A SPIRITUALIST.

By ABBY A. JUDSON, MINNEAPOLIS, MINN. Contents: Portrait and Life of Author. Her Method of Going Under Spirit Influence. Twelve Lectures, Selected poems, Communications from her missionary father and mother and other guides. Tastefully bound in cloth. 263 pages. Price, one dollar; postage, 10 cents. Remit by P. O. order or registered letter. "Terrestrial Magnetism," ten cents.

OREGON FRUIT LANDS in the heart of the famous Willamette Valley. Best all-round fruit country in America. No irrigation. Very healthy. Send 10 cts. in stamps for full particulars to GEO. M. MILLER, Eugene, Ore.

THE WIZARD BUBBLE BLOWER.



The new Scientific Toy, which is creating so much interest among men of science as well as the children. It surprises and delights every one that sees it. It produces a bubble within a bubble, the outside one of immense size. The inner one floats and flashes with the most brilliant rainbow colors. Produces a "balloon" bubble, with car attached, which will float for hundreds of feet in the open air. "Twin bubbles," chains of bubbles a yard in length, and many other forms of bubbles hitherto unknown.

Just the thing to entertain and instruct Kindergarten pupils or children in the home. Although only introduced a few weeks, over 40,000 sold, and "Wizard Bubble Parties" are becoming the latest fad of New York's 400.

The following are a few of the testimonials we have received from persons who have had a "Wizard Bubble Blower":

Prairie City Novelty Co.: I received the "Wizard Bubble Blower," and found it so satisfactory that I this day enclose you \$2.00 for a dozen more. MRS. W. W. JOHNSTON, Eureka Springs, Carroll County, Ark.

Ottawa, Kan., Dec. 13, 1890. DEAR SIR: We are well pleased with the blower. I am trying to get a large order for them. Respectfully, MRS. GEO. O. HOWE.

Mercer, Pa., Dec. 25, 1890. DEAR SIR: The "Wizard" came all right, and is adding its share to the enjoyments of Christmas. Yours, etc., J. V. STOCKTON.

Rockville, Conn., Dec. 15, 1890. The Prairie City Novelty Co., No. 45 Randolph street, Chicago, Ill.:

DEAR SIR: Yours of the 10th received the 13th. In reply this morning I have to express my satisfaction with the Bubble Blower. I shall make an effort to get orders for the Bubble Blower, and when I get a sufficient number, I shall send an order direct to you. Yours as ever, EDDIE S. JONES, Lock Box 65, Rockville, Ct.

This wonderful toy is sent to any address on receipt of 25 cents. \$2.00 per dozen to Agents and Dealers by express, charges prepaid. All orders shipped on day received. Address

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.

FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. We can and will, if you please, teach you quickly and without PAY, how to earn from \$5 to \$10 a day at the start, and more as you go on. You can commence at home, in any part of America. We start you. Both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write at once, if you haven't already. Address Stinson & Co., Box 1500, Portland, Maine.

DROPSY Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail. DR. H. H. GREEN & SONS, Specialists, Atlanta, Ga.

GUIDE-POSTS ON IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."

Price 25 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE COMING MAN.

A pair of very chubby legs,
Encased in scarlet hose;
A pair of little stubby boots,
With rather doubtful toes;
A little kilt, a little coat,
Cut as a mother can—
And lo! before us stands in state
The future's "coming man."

His eyes, perchance, will read the stars,
And search their unknown ways;
Perchance the human heart and soul
Will open to their gaze;
Perchance their keen and flashing glance
Will be a nation's light—
Those eyes that now are wistful bent
On some "big fellow's" kite.

Those hands—those little busy hands—
So sticky, small and brown;
Those hands whose only mission seems
To pull all order down—
Who knows what hidden strength may be
Hidden within their clasp,
Though now 'tis but a taffy stick
In sturdy hold they grasp.

Ah, blessings on those little hands,
Whose work is yet undone!
And blessings on those little feet,
Whose race is yet unrun!
And blessings on the little brain
That has not learned to plan!
Whate'er the future holds in store,
God bless the "coming man!"

—SOMERVILLE JOURNAL.

New York Recorder: The baby had lost his "dollar piece." Everybody was hunting for it but Willie. He sat on the stairs and did not move for a long time. Presently he walked into the nursery and said: "You needn't look any longer. I think an Indian has got it by this time." Everybody stared at Willie. "You see the missionary in Sunday school made me feel very sorry for the poor little Indian papoose, and I thought I'd help him to buy a 'spress wagon or something, so I sent him baby's dollar." "But, Willie," said mamma, "why did not you send your own money?" "Oh! I'm saving mine to buy a drum with."

The best and surest dye to color the beard brown or black, as may be desired, is Buckingham's Dye for the Whiskers. It never fails.

Just how an alternative medicine cleanses the system is an open question; but that Ayer's Sarsaparilla does produce a radical change in the blood is well attested on all sides. It is everywhere considered the best remedy for blood disorders.

One fare for the Round Trip to All Points South, September 15th and 26th, the Chicago & Eastern Illinois Railroad Co. will sell Harvest Excursion tickets to all points South at one fare for the round trip. Tickets good 30 days from date of sale.

MONEY Earned in Spare Time by men and women as local agents. Yearly salary for steady work. J. E. WHITNEY, Rochester, N. Y.

LIGHT ON THE PATH.

With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover, 25 cents
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

LOGIC TAUGHT BY LOVE.

—BY—
MARY BOOLE.

Part of the object of this work is to call attention to the fact that our life is being disorganized by the monotony of our methods of teaching.

Price, \$1.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

By MRS. E. B. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school." Altogether it is well worth careful reading by all candid minds.

Pamphlet, 101 pp. Price 25 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ORDER NOW! THIS ADVERTISEMENT MAY NOT APPEAR AGAIN.

\$1,200,000. IN LAMPS

GIVEN AWAY!

TO BUYERS OF OUR SOAP.

WE SOLD OVER 90,000 boxes of "Sweet Home" Soap last year and this year want to reach 100,000 new customers and to thoroughly introduce our unrivaled Soaps and choice Toilet Preparations into the better class of American Homes. To accomplish this quickly we offer all purchasers a big inducement to order at once.

YOU MUST HAVE SOAP—it is an absolute necessity—the only question is where you shall buy it; we make it a decided object for you to buy of us—direct from factory to consumer, and save all middle-men and dealers' profits. **We find quick sales and small profits pay.**

WE DO NOT CLAIM to make any profit on this transaction, but everyone who orders becomes a permanent customer—one box often selling a dozen more—and we rely on your being so well pleased with our Box and the handsome present received that you will show them to your friends, recommend them and thereby secure us many more orders.

OUR COMBINATION BOX contains a large supply of the best Soaps and Finest Toilet Articles made, and will give satisfaction to the most fastidious and exacting person. We have been manufacturing Soaps for over fifteen years and operate one of the largest and best equipped plants in this country having a capacity of ten million pounds a year.

Remember "Sweet Home" Family Soap is an extra fine pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity, each cake will do double the work of the common cheap soaps.

Read what the Rev. Dr. Hurlbut says:

J. D. LARKIN & CO., Buffalo, N. Y.

150 5th Ave., New York, June 9, 1891.

Gentlemen:—
I take pleasure in stating that during the past two years we have used in my household two of your Sweet Home Boxes with the various extras, etc., which you give; during this time we have not had to buy any other soap for laundry, household or toilet use. The goods are very pleasing to my family, and we have found the extras all that you have promised and consider the entire outfit a most excellent investment. **JESSE L. HURLBUT,**
Principal of the Chautauqua Literary and Scientific Circle.

THE "CHAUTAUQUA" PIANO LAMP

is a happy combination of the useful and the ornamental—beautified by the artisan, improved by the inventor—one of the most successful and appreciated products of the 19th century—which we give to induce you to buy these necessary household supplies from us. No matter how many other lamps you may have, this one will be welcome because it is so good and handsome, and gives such a clear, strong light.

It is made of solid brass, polished and lacquered so it will ever retain its lustre without burnishing. It stands 4 1/2 feet high and can be extended to 6 1/2 feet in height. The burner is central draft like the "Rochester" and cannot smoke or smell, it throws a beautiful pure light of forty candle power. Easy to regulate, cannot get out of order and is in fact equal in every way to the most expensive lamp that can be purchased. It is shipped complete ready for use with chimney, wick and handsome shade, (with silk fringe and tassels) giving the light as it is thrown out into the room a mellow and subdued effect.

You Run No Risk

We do not ask you to remit in advance, or take any chances. We merely ask permission to send you a box of these goods, and if after 30 days' trial you are fully convinced that the soap and toilet articles are all we claim, you can then pay the bill—\$10.00. But if you are not satisfied in every way, no charge will be made for what you have used and we will take the box away at our own expense; **HOW CAN WE DO MORE?**

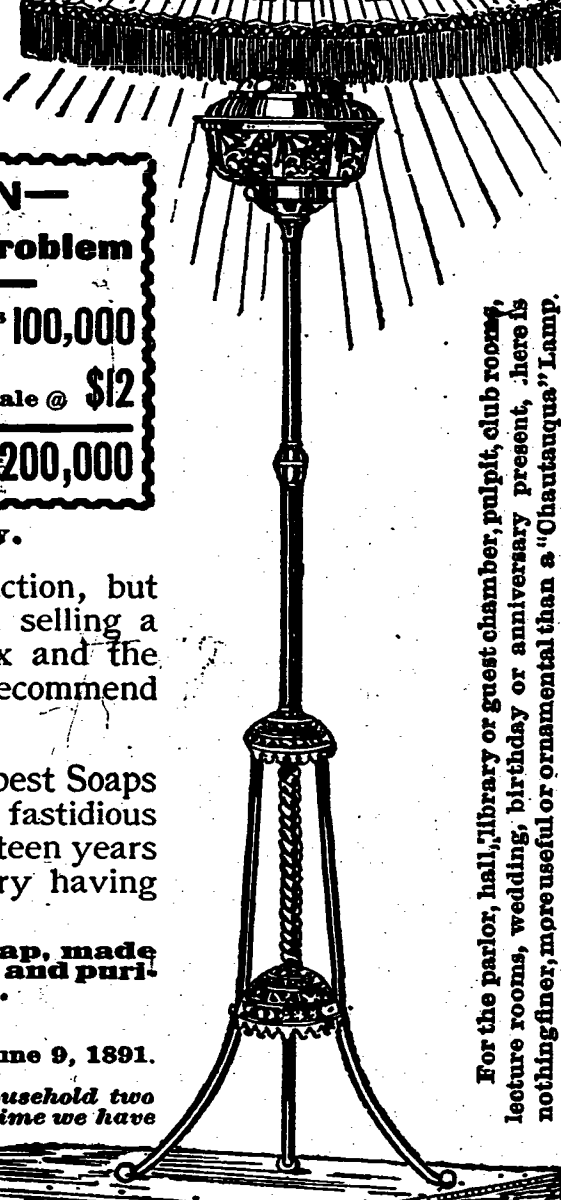
Some people prefer to send cash with order—we do not ask it—but if readers of this paper remit in advance and send us the names of ten lady housekeepers with full address (street, number and town) we will place in the box—in addition to this beautiful Piano Lamp—a valuable present.

Where paid for in advance, we ship same day order is received. All other orders are filled in their regular turn. Persons remitting in advance can have their money refunded without argument or comment if the box or Lamp does not prove all they expect. **PRICE OF BOX COMPLETE, only Ten Dollars (\$10.00.)**

We can refer you to thousands of people who have used Sweet Home Soap for many years and still order at regular intervals, also Bank of Buffalo, Bank of Commerce, Buffalo; Henry Clews & Co., Bankers, New York; Metropolitan National Bank, Chicago, or any other Banker in the United States. Also R. G. Dun & Co., and the Bradstreet Co.

450,000 BOXES SOLD
To Families throughout the U. S. and "Still they Go."
Established 1875. Paid up Cash Capital, \$125,000.00

J. D. LARKIN & CO., Seneca, Heacock and Carroll Sts.
Buffalo, N. Y.

CHAUTAUQUA
PIANO
LAMP

For the parlor, hall, library or guest chamber, parlour, club room, lecture rooms, wedding, birthday or anniversary present, there is nothing finer, more useful or ornamental than a "Chautauqua" Lamp.



EACH BOX CONTAINS

ONE HUNDRED CAKES, (full size) \$6.00

"SWEET HOME" Family Soap, enough to last an average family one full year. It is made for all laundry and household purposes, and has no superior.

10 BOXES BORAXINE, a New and 1.00
Wonderful Discovery! How to Wash Clothes Without Boiling or Rubbing, by the use of BORAXINE. Cannot Possibly Injure the Fabric. Simple—Easy—Efficient. Full information will be sent you. In each package is a coupon good for 10c., payable in goods. Thus you receive ten of these coupons—besides the Boraxine—worth in all 1.00

Two Boxes (1-2 Doz.) Modjeska Complexion Soap. 1.20
An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. Especially adapted for the nursery or children's use, or those whose skin is delicate and is the luxury of luxuries.

One Bottle Modjeska Perfume25
A delicate, refined, delicious perfume for the handkerchief and clothing. Most popular and lasting perfume made.

One Box (1-4 Doz.) Ocean Bath Toilet Soap25
A delightful and exhilarating substitute for sea bathing.

One Box (1-4 Doz.) Cream Oatmeal Toilet Soap30
One Box (1-4 Doz.) Elite Toilet Soap30

One English Jar Modjeska Cold Cream30
Delightfully Pleasant, Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.

One Bottle Modjeska Tooth Powder25
Preserves the teeth, hardens the gums, sweetens the breath.

One Package Clove Pink Sachet Powder25
Delicate, Refined, Lasting.

One Stick Napoleon Shaving Soap25

Price of Articles if Bought Separately \$11.35

Price of Lamp if Bought of Manufacturer 12.00

\$23.35

Our Price For Box Only, \$10.00

The Complete Works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount.

TO YOUTH.

BY DELLA B. MORRISON.

As manhood lifts its beauteous brow
Up through thine own,
Be all its rare expression
In thee shown.

May intellect's electric light
Gleam through thine eyes
With love—a mellow link 'twixt
Thee and skies.

The very pool beneath the feet, 'tis said,
Reflecteth Deus' perfect face;
And surely from the depths of those fair orbs
Should glow a somewhat of his grace.

As every motion of the wheel but shows
The guiding pilot at his place,
Should every action of thy soul reveal
Thee stamped as kin to angel race.

And if, sometime, there lurks within thyself
The hidden, subtle, tempting thought
That thou hast forces now enough for life
Without a daily blessing caught,

Immure thy mind, in ideal state, within
A lonely, perfect, hermit cell—
The force of thy being closely 'cealed
From influx—would'st thou do as well?

Suppose the earth encased within a crust
Impervious round its atmosphere,
And the initial force of every thing
Upon its bosom left it here,

How long, think you, could we progress without
The outer nescient-molding force
Whose energy hath wrought these varied forms
Of life into existence' course?

Fling far away the paltry thought and use
For others' good thy splendid pow'r,
And know full well that all the universe
Contains, is given for thy dow'r.

Then bow the head and bend the worthy knee
In awe, before Our Father's throne,
Thy yearning rise an incense to that love
That poureth back upon thine own.

AT THE PLAY.

Oft at the play in trance I seem to stand
Until the last shrill bell of warning rings.
Long ere the upward-rolling curtain flings
Its glory outward, a fantastic band—
Wealth, Love and Hatred, Glory and Command—
Troop to their places, as the moment brings
The prompter, Passion, forth to yonder wings,
Where the scene-shifter, Time, is close at hand.
And well I know that presently will One
Let the vast curtain of Oblivion fall.
Then shall we walk abroad, the pageant done,
And to each other in amazement call,
"How could we think that stage-glow was the sun,
Or ever fancy this were life at all!"

—ANDREW B. SAXTON.

Chautauqua.

This word applies to many good things. Beginning with the first Anglo-Saxon use of the word, which is of Indian derivation, meaning, "light in dark places."

We find the extreme Western County in New York State is designated by the name of Chautauqua. In the County there is a township which bears the same name; both County and Town are above the average as regards productiveness of soil, variety of products, healthful climate and intelligence of inhabitants.

From this county are shipped each year millions of baskets of luscious grapes, which in the past few years, have entered nearly every city and town in the land.

Nearly in the center of this county lies the famous Chautauqua Lake whose waters are about seven hundred feet above the level of the sea. On the shores of this Lake we find what might well be termed the eighth great wonder. The great Chautauqua with its novel features, its immense Amphitheatre, its schools of literature, languages, etc., has become so popular and well known that no word of ours can increase its fame.

Yet the real Chautauqua is not a place, it is an IDEA and the dictionary of the near future will define a Chautauquan as one who is endeavoring to make the best use of his time and talent.

Now we find the word Chautauqua takes a new lead to bring light into the world.

The Chautauqua Piano Lamp is certainly worthy of the name it bears; it is handsome enough to adorn any parlor in the land.

Every lady not already the possessor of one of these household necessities can easily obtain one without cost by addressing J. D. Larkin & Co., Buffalo, N. Y. We wish to call the attention of our readers to their large advertisement in this issue. Their offer which seems most prodigious is fully carried out as we know by trial.

LOW RATES VIA WABASH R. R.,
To Ohio, Indiana and Michigan.

On September 22 the Wabash will sell Home Visitors' tickets to all points in Ohio, Indiana and Michigan, reached by their Detroit line, at one fare for a round trip; tickets good thirty days. For particulars call at ticket office, 201 Clark street

"Turned Upside Down"

Is your home in this sad plight—many are and house-cleaning does it. Cold meals and no comfort, sour tempers and aching backs, hard work and too much of it, tired women and "mad" men—all from house-cleaning. And it's all needless. Don't make such a fuss over it. Take a little *Pearline*, and have it done easily, quickly and quietly.

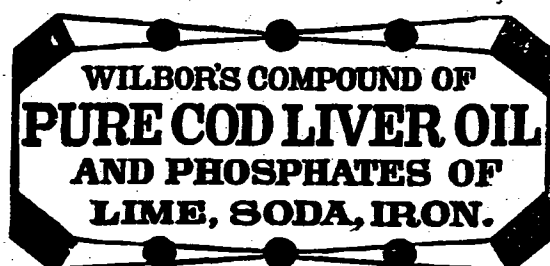
You'll have it done better, too—you won't have to rub the paint off to get the dirt off. You can save half your labor and half your time, if you'll clean house with *Pearline*—and everybody in the house will be thankful for it. Millions use nothing but *Pearline* for washing and cleaning.

Turn
the Key

On the peddlers and grocers who tell you "this is as good as," or "the same as" *Pearline*. IT'S FALSE; besides *Pearline* is never peddled.

307

JAMES PYLE, New York.



For the Cure of Consumption, Coughs, Colds, Asthma, Pneumonia, Influenza, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Invalids need no longer dread to take that great specific for Consumption, Asthma, and threatening Coughs, Cod Liver Oil and Lime. As prepared by Dr. Wilbor it is robbed of the nauseating taste, and also embodies a preparation of the Phosphates, giving nature the very article required to aid the healing qualities of the Oil, and to re-create where disease has destroyed. It also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust. It should be kept in every family for instant use on the first appearance of Coughs or Irritation of the Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

SCIENTIFIC RELIGION;
OR,

HIGHER POSSIBILITIES OF LIFE AND PRACTICE THROUGH THE OPERATION OF NATURAL FORCES.

BY LAWRENCE OLIPHANT.

With an Appendix by a Clergyman of the Church of England.

This celebrated work may be read with profit by thinkers and students.
Price, \$2.50; postage, 16 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

DEATH,
IN THE LIGHT OF
The Harmonial Philosophy.

BY MARY F. DAVIS.

A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rare faithfulness the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.

Price, 15 cents. Eight copies for \$1. Cloth bound, 30 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Herbert Spencer's
SYNTHETIC PHILOSOPHY.

BY B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES.

"One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR.

Price, 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Upward Steps
OF
Seventy Years.AUTOBIOGRAPHIC, BIOGRAPHIC
HISTORIC.

GROWTH OF REFORMS—ANTI-SLAVERY, ETC.—THE WORLD'S HELPERS AND LIGHT-BRINGERS—SPIRITUALISM—PSYCHIC RESEARCH—RELIGIOUS OUTLOOK—COMING REFORMS.

—BY—

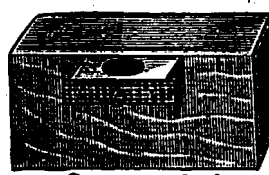
GILES B. STEBBINS,

Editor and Compiler of "Chapters from the Bible the Ages," and "Poems of the Life Beyond"; Author of "After Dogmatic Theology, What?" etc., etc.

CONTENTS.

Dedicatory Introduction.
CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.
CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.
CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker.
CHAPTER IV.—Anti-Slavery; Garrison; "The Pleas of Conscience"; Personal Incidents; H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Ella; Josephine L. Griffin.
CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Priscilla Cadwallader; Lucetta Mott; McClintock; J. T. Hopper; Thomas Garrett; Richard Glazier; Progressive Friends Meetings.
CHAPTER VI.—The World's Helpers and Light Bringers; John D. Zimmerman; W. S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education, Scientific, Industrial and Moral; "Education of the Body"; Jugol Arinori Mori; Peary Chand Mittre; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.
CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Illumination; Blind Inductive Science.
CHAPTER VIII.—Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired experiences; George Elliot; Helen Hunt Jackson; Prof. Stowe; Mrs. E. B. Stowe; Sonoma; Rev. H. W. Bellows; Dinah Mulock Craik; A Simple Michigan Maiden; Lizzie Doten; Reading German Philosophy; Record of an Hour's Experience.
CHAPTER IX.—Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Pulpit; Rev. Horace Bushnell's "Deep Matters"; Radicalism; Ethical Culture; Liberal Christianity; A Needed Leaven; Two Paths; Future Religion; Coming Reforms; Conclusion.
Price, cloth bound, \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Latest Novelty Out

THE NEW AND WONDERFUL
MAGICAL TRICK BANK.

A handsome dove-tailed box with small drawer on top. You pull out the drawer, ask some one to put penny, nickel or dime in slot, push drawer in and then pull it out quick when money has disappeared and no way of getting it out. Secret only known to owner of bank. Fun, pleasure and profit combined.

Price 15c by Mail Postpaid.
\$1.00 per dozen to the trade. Every dealer should have them in stock. Agents can make \$5 to \$10 a day selling this bank. Address all orders to

3 PRAIRIE CITY NOVELTY CO.,
45 Randolph Street, CHICAGO, ILL.



Complexion, shape and size of features, and facial angles are all more or less beautified, or degraded, by attention to style, color, and the minute details of dress.

The Edward Ely Co., Tailors,
WABASH AVE. AND MONROE ST.
CHICAGO.

Society for Psychical
Research.
American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
5 Boyls on Place, Boston, Mass.

MORAL EDUCATION.
ITS LAWS AND METHODS.BY
JOSEPH RODES BUCHANAN, M. D.

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery—A New Method must therefore be adopted—If that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rising from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS.

I. The Essential Elements of a Liberal Education. II.—Moral Education. III.—Evolution of Genius. IV.—Ethical Culture. V.—Ethical Principles and Training. VI.—Relation of Ethical to Religious Education. VII.—Relation of Ethical to Intellectual Education. VIII.—Relation of Ethical to Practical Education. IX.—Sphere and Education of Woman. X.—Moral Education and Peace. XI.—The Educational Crisis. XII.—Ventilation and Health. The Pantological University. The Management of Children—by Mrs. Elizabeth Thompson.

Cloth, \$1.50, postage 10 cents.
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

TO SPIRITUALISTS.

BY JOHN HOOKER,
Of the Connecticut Bar.

This admirable Address has permanent value, and is well worthy the attention of all sober-minded people, and especially of Spiritualists. Price, 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

A VALUABLE LIST OF BOOKS FOR SALE AT THIS OFFICE.

The best works by the most popular writers are embraced in this list, and now is the time to order. Where science is sought for, what is better than the works of William Denton? The Soul of Things, Our Planet, Is Darwin Right? and Radical Discourses.

The Light of Egypt, or The Science of the Soul and the Stars. This work has a definite purpose, namely, to explain the true Spiritual connection between God and Man, and the Soul and the Stars.

A new edition of Psychometry by Prof. J. Rodas Buchanan, and The New Education by the same author.

In the line of poetry are Lizzie Doten's Poems of Progress and Poems Inner Life. Barlow's Voices, and Immortality Inherent in Nature. Angel Whisperings for the Searchers after Truth, by Hattie J. Ray. Consolation by A. P. Miller. Radical Rhymes by William Denton, and Poems from the Life Beyond and Within compiled by Giles B. Stebbins.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer.

The Records of a Ministering Angel by Mary Clark.

Beyond the Gates by Miss Phelps is a combination of the literary and spiritual. This popular author has for one of her latest works Between the Gates, a continuation of her delicate style.

Heaven Revised, a narrative of personal experiences after the change called Death by Mrs. E. B. Duffey.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit world.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation.

The Way, The Truth and the Life, a hand-book of Christian Theosophy; Healing and Psychic culture, a new education, based upon the idea and method of the Christ by J. H. Dewey, M.D. Also The Pathway of the Spirit. A guide to Inspiration, Illumination and Divine Realization on Earth.

From over the Border, or Light on the Normal Life of man by Benj. G. Smith.

Transcendental Physics, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

Scientific Religion by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

Lights and Shadows of Spiritualism by D. D. Home. This work was originally published in England in 1877, and was in advance of its time. Events of the past few years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

The Pioneers of the Spiritual Reformation, being the life and work of Dr. Justinus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions by Countess Cathleen, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry, \$2.16; The New Education \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The complete works of A. J. Davis, \$30.00; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Deluze, \$2.15; Diagnosis, \$2.16; Future Life, \$1.60; Home, a volume of Poems,

\$1.60; Heroines of Free Thought, \$1.75; Pioneers of the Spiritual Reformation, \$2.65; Nature's Divine Revelations, \$3.75; Transcendental Physics, 75 cents; Records of a Ministering Angel, \$1.10; Mind Reading and Beyond, \$1.35; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Stories for Our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols., \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way, the Truth and the Life, \$2.00; The Pathway of the Spirit, cloth, \$1.25, paper, 75 cents; D. D. Home, His Life and Mission, plain, \$2.00, gilt, \$2.25; Lights and Shadows of Spiritualism, \$2.00; Unanswerable Logic, \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holyrood, \$1.60; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirit's Book, Kardec, \$1.60; Beyond the Gates, \$1.35; Between the Gates, \$1.35; The Light of Egypt, \$3.00; Angel Whisperings, plain, \$1.50, gilt, \$2.00; Heaven Revised, 25 cents; From over the Border, \$1.00; Scientific Religion, \$2.50; Is Darwin Right? \$1.05; Radical Rhymes, \$1.30; Consolation, and other Poems, \$1.00; Poems from the Life Beyond and Within, \$1.60; Logic Taught by Love, \$1.00; Light on the Path, cloth, 40 cents, paper, 25 cents; Book on Mediums, Kardec, \$1.60.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

Pamphlet form, price 10 cents.

For sale, wholesale and retail by JNO. C. BUNDY Chicago

BOOKS.

SPIRITUALISM.

Psychical Phenomena,
Free Thought and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a

CATALOGUE AND PRICE LIST

upon application.
JNO. C. BUNDY, Chicago, Ill.

THE PIONEERS

OF THE

SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

Cloth bound, 325 pp. Price, \$2.00; postage, 15 cents. For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

STARTLING FACTS

IN

MODERN SPIRITUALISM,

BEING A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

BY

N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 600 pages; it is printed on fine calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says:

"With these avowals of its teachings the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

Price, \$2.25.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

ETHICAL RELIGION.

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.

Ethical Religion; The Ideal Element in Morality; What is a Moral Action? Is there a Higher Law? Is there anything Absolute about Morality? Darwinism in Ethics; The Social Ideal; The Rights of Labor; Personal Morality; On some Features of the Ethics of Jesus; Does the Ethics of Jesus satisfy the Needs of our Time? Good Friday from a Modern Standpoint; The Success and Failure of Protestantism; Why Unitarianism Fails to Satisfy; The Basis of the Ethical Movement; The Supremacy of Ethics; The True Basis of Religious Union.

OPINIONS.

W. D. HOWELL'S, in *Harper's Monthly*: "Where it deals with civic, social, personal duty, Mr. Salter's book is consoling and inspiring."

Nation: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest."

Congregationalist: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly destitute of finding the truth, and so free from any intentional irreverence that conservative Evangelical believers hardly will object to his spirit."

THE RELIGIO-PHILOSOPHICAL JOURNAL: "A few of the lectures give to the theoretical side of important problems careful consideration and deep thought, while they all present the author's views, though sometimes fragmentarily, in a scholarly and attractive manner. Mr. Salter's philosophic and religious position is evidently agnostic, with a strong leaning toward theism and immortality of the soul, at least for a morally select portion of humanity. In his conception of Spiritualism is prominent those aspects of it which offend his refined taste, and it is not strange, therefore, that he fails to appreciate this system of thought as understood and expounded by its representative thinkers. When Mr. Salter comes to understand Spiritualism through study and investigation, instead of, as now, chiefly through the interpretation of its opposing critics, he will find to his astonishment, may be, that its ethics and his are nearly identical."

Cloth, 332 pages. Price, \$1.50.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE

Watseka Wonder!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF

MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

This well attested account of spirit presence created a wide-spread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.

To those familiar with the marvellous story, it is

NO WONDER

the interest continues, for in it on indubitable testimony may be learned how a young girl was

SAVED FROM THE MAD HOUSE,

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far from being in some respect, all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction.

A MISSIONARY DOCUMENT.

for general distribution, it is UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1880, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narratives make a

SIXTY-PAGE PAMPHLET.

Price, 15 cents per copy.

For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

THE

LIGHT OF EGYPT,

OR

The Science of The Soul and The Stars.

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove a real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—*Mrs. Emma Hardinge Britten.*

"A work of remarkable ability and interest."—*Dr. J. R. Buchanan.*

"A remarkably concise, clear and forcibly interesting work. . . . It is more clear and intelligible than any other work on like subjects."—*Mr. J. J. Morse.*

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—*New York Times.*

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension of any cultivated scholarly reader."—*The Chicago Daily Inter Ocean.*

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—*Hartford Daily Times.*

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint this is a remarkable production. . . . The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—*The Daily Tribune (Salt Lake City).*

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—*The Detroit Commercial Advertiser.*

"It is an Occult work but not a Theosophical one. . . . It is a book entirely new in its scope, and must excite wide attention."—*The Kansas City Journal.*

"The book is highly interesting and very ably written, and it comes at an opportune time to illumine from the 'Wisdom Religion' reincarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—*Kansas Herald.*

"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—*San Francisco Chronicle.*

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminate and extra heavy cloth binding. Price, \$3.00.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO.

Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years.

BY MORELL THEOBALD, F. C. A.,

Of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in America.

The book is a large 12mo. of 310 pages, handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. Price \$1.50—a very low figure.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

Maria M. King's PAMPHLETS

Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship.

These pamphlets have been published and sold separately for several years and are now bound together in a convenient form.

Price, \$1.25.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Signs of the Times

From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

—BY—

PROF. ELLIOTT COUES, M. D.

Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

CONTENTS.

The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing indispensable. The Spiritualistic or the Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science. The Biogen Theory. The Astral Body. The Better Way. Natural Magic. The Outlook And an invaluable stimulant and guide to the NOVICE in THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cents. One Hundred Copies, \$10. Fifty copies, \$5; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

—BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.

"It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the Golden in history. The closing chapter on intuition, gives some remarkable facts."—*Detroit Post and Tribune*.

12mo, cloth, 144 pages. Price 50 cents; postage, cents.

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.

"It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was."—*New York Tribune*.

Price, cloth, 50 cents; paper, 25 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

—BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., 372 pages. Price, \$1.50; postage 10 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

OUR FLAG, OR THE EVOLUTION OF The Stars and Stripes;

—BY—

ROBERT ALLEN CAMPBELL,

Compiler of the first Atlas of Indiana, author of "The Rebellion Record," etc.

This work as a history of the "Stars and Stripes," gives the facts that are recorded in official documents, the Histories of the Country and the Cyclopedias so succinctly and interestingly arranged that the whole story is told in a moderate volume.

The symbolic meanings of the colors and the designs of the "Star Spangled Banner" are beautifully brought out and embellished with 29 illustrations—three of them in colors showing Foreign, Colonial and United States ensigns.

Price, \$1.00, postpaid.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SOUL.

—BY ALEXANDER WILDER.

Pamphlet form, price 15 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

IS DARWIN RIGHT?

—OR—

The Origin of Man.

—BY WILLIAM DENTON.

Author of "Our Planet," "Soul of Things," etc.

This is a cloth bound volume of two hundred pages, mo., handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.

Price, \$1.00; postage, 5 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ILLUMINATED BUDDHISM

OR

THE TRUE NIRVANA.

"The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana. . . . but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author shows in every chapter evidences of profound thought and a mastery of statement that is a pleasure to follow."—*Exchange*.

Price, cloth, \$1.00; paper, 50 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

PARTURITION WITHOUT PAIN.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Lozier, late Dean of the New York Medical College, for Women, etc.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, purgatory and preventive training, rather than course of remedies, medications and drugs.

Price, \$1.00.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF

Christian Theosophy, Healing,
AND PSYCHIC CULTURE,

A NEW EDUCATION,

BASED UPON

The Ideal and Method of The Christ

—BY J. H. DEWEY, M. D.

The object of the book is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for himself, by an inward illumination, which is claimed to be within reach of the humblest.

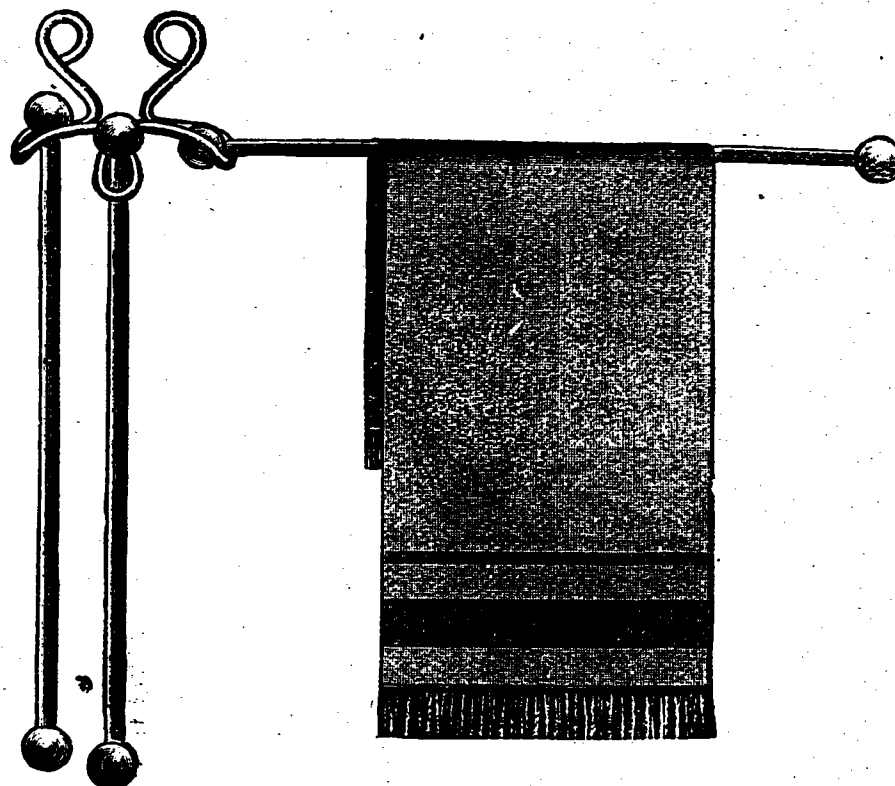
A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others.

More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscle, the musical or any other faculty.

400 pp. Price, \$2.00. Postage, 10 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

World's Fair Towel Rack.



The most unique and practical article of the kind made. Can be fastened anywhere. Made of steel, finely plated; will last a life-time, can not get out of order and is both useful and ornamental. Arms not in use, by simply lifting up, are put completely out of the way. Agents sell from 1 to 5 at every house. Ladies buy by the dozen, artistically ornamenting them with ribbon, etc., and presenting them to their friends, making the most useful, ornamental present imaginable. The best selling article out this season. One little boy sold 4 dozen in one day. The following is a clipping taken from the review column of the "Agents Review," of Ravenswood, Ill., regarding this useful article:

"Their ornamental towel rack is a little specialty which ought to sell well. It is a beautiful little article, finely nickel-plated, and as it folds up very neatly when not in use is an ornament to any room in the house. The low price coupled with the merits of this article insures for it a large sale, and it is an article which an agent will find to his or her advantage to push."

Sample by mail, 25c. One dozen by Express, \$1.25.

Address all orders and make all remittances payable to

PRAIRIE CITY NOVELTY CO., 45 Randolph street, Chicago, ILL.

THE WAR IN HEAVEN.

—BY DANIEL LOTT

This is founded upon Revelations 12-19 and will be found interesting. Price, 10 cents.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

UNANSWERABLE LOGIC.

A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster.

A remarkably clear, comprehensive and complete presentation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter.

The many thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, will welcome this volume with heartfelt gratitude.

The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny. Clairvoyance and Clairaudience. What Spiritualists Believe, etc.

Cloth, large 12 mo., beveled boards. Price, \$1.50.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

MEDIUMSHIP.

—A—

CHAPTER OF EXPERIENCES.

—BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.

Price, \$5 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE PATHWAY OF THE SPIRIT.

A guide to Inspiration, Illumination and Divine Realization on Earth.

—BY JOHN HAMLIN DEWEY, M. D.

This work is Number 2 of the Christian Theosophy Series and is having a large and rapid sale.

Price, cloth bound, \$1.25; paper, 75 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ANGEL WHISPERINGS FOR

The Searchers After Truth.

—BY HATTIE J. RAY.

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings." Price, ornamental cover, \$1.50; gilt edges, \$2.00; postage 17 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE INFLUENCE OF FOOD ON CHARACTER OR VEGETABLE VS. ANIMAL DIET. BY REUBEN PERRY.

The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation character.

Price, 10 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

CONTENTS.

- FIRST PAGE.—Topics of the Times.
SECOND PAGE.—Psychic Study. A Remarkable Mind Reader. Sunday and The World's Fair.
THIRD PAGE.—Experience of a Berne Professor.
FOURTH PAGE.—The Open Court.—Is He a Christian for Revenue? Individuality. Resurrection.
FIFTH PAGE.—Offices Performed by Spirits.
SIXTH PAGE.—Modern Spiritualism.
SEVENTH PAGE.—One Great Attraction of The Stage.
EIGHTH PAGE.—Woman and the Home.—The Staunch and Stately Ship. Mental Magnetism. Darwin and Spencer.
NINTH PAGE.—Voices of the People.—For Their Freedom. Character of Emily Ward. From a Religious Standpoint.
TENTH PAGE.—Book Reviews. Miscellaneous Advertisements.
ELEVENTH PAGE.—The Coming Man. Miscellaneous Advertisements.
TWELFTH PAGE.—My Love. Miscellaneous Advertisements.
THIRTEENTH PAGE.—To Youth. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
FIFTEENTH PAGE.—Miscellaneous Advertisements.
SIXTEENTH PAGE.—The Better Way. Miscellaneous Advertisements.

THE JOURNAL will be sent FOUR WEEKS FREE to all who so request. A careful reading is respectfully asked. Persons receiving copies, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility.

THE JOURNAL BINDER.

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for seventy-five cents, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—as good years hence as during the week of issue.

THE BETTER WAY.

It is encouraging, inspiring, to note the steady growth of rational thought among Spiritualists as reflected from time to time in the columns of some of our contemporaries. In none of our exchanges is this growth so often witnessed as in the columns of *The Better Way*, of Cincinnati, whose way steadily grows better. From its editorial columns in the issue of September 19th we clip the following from an article on the camp meetings of this year:

"The applications of the severest conditions to psychic disclosures through media and matter, have been more marked, more common than ever before; blind superstition and ignorant gullibility have had to give place to careful, closely observing thinkers, who have demanded their rights in honest investigation, and those rights have been largely respected.

"Some few mediums have insisted upon applying their own 'conditions' to spirit manifestation through their organism, refusing fair test appliances, and as a result have been patronized by the lovers of the marvelous almost exclusively. These, if honest, open the door for the entrance of simulators, fakirs and frauds of which spiritualistic phenomena has had its full share in the past. In most of the camps it has been a poor year for these ghouls of fraud whose only desire is to harvest the greatest amount of shekels. Honest Spiritualists and mediums have had to suffer and the cause has been retarded by the fear that in exposing a fraud some true sensitive might be unjustly injured. But experience, the clearer understanding of the laws of spirit manifestation, and the fact that intelligent Spiritualists will not countenance the use of paraphernalia of frauds, tricksters and the professors of ledger-main, is fast driving these spiritual mountebanks into exile. A consensus of the worth of the camps, this season, shows this feature of healthy growth, most unmistakably. Every true Spiritualist will rejoice in it."

Mr. Thomas Peplar, of Alton, Illinois, carried off the premium offered in July for the largest list of addresses of people of liberal religious views and likely to be interested in Spiritualism. The prize, a copy of that valuable work, "Lights and Shadows of Modern Spiritualism," by D. D. Home, has been sent Mr. Peplar. The second prize, "Identity of Primitive Christianity and Modern Spiritualism" belongs to Mr. O'Halloran, of Cincinnati. A copy of the valuable pamphlet "Signs of the Times," a lecture delivered before the Western Society for Psychical Research by Prof. Elliott Coues was promised to all who sent in not less than fifteen names. In case any list-sender has failed to receive a copy it will be promptly mailed on receipt of postal card notice.

This unique epitaph is found in California: "Here lies the body of Jeems Hambrick, who was accidentally shot on the bank of the Pecos river by a young man. He was accidentally shot with one of the large Colt's revolvers with no stopper for the cock to rest on. It was one of the old-fashioned kind—brass mounted. And of such is the kingdom of heaven." The following epitaph is in Lanesboro, S. C.: "Here lies Jane Smith, wife of Thomas Smith, marble-cutter. This monument was erected by her husband as a tribute to her memory and a specimen of his work. Monuments of this same style, \$250.—*New York Tribune*.

A correspondent who fills the first page of *The Cassadagan* for September, among other things, says: "Lily Dale was much better represented by the secular press this year than ever before. Several leading

daily papers had regular correspondents on the ground, and they were very liberal in granting space. Among them were the *Buffalo Courier, Express and Times*, *Pittsburg Dispatch*, *New York World* and *Meadville Republican and Morning Star*.

Hon. C. O. French, of Chicago, writes: I notice in THE JOURNAL of the 19th, a statement that "Miss Florence Hartley now has the distinction of being the first woman in Kansas to occupy the position of court reporter."

This is an incorrect statement.

As Judge of the Sixth Judicial District of Kansas, comprising the counties of Bourbon and Linn, I appointed in 1884, Mrs. Ella C. Porter, of Fort Scott, Kansas, my official stenographer and court reporter, which position she filled satisfactorily to myself and to the bar until 1891, when she resigned to get married again.

Mrs. Elizabeth Stranger, 91 McConnell street, Grand Rapids, Mich., is a test medium and lecturer. This lady is new in the field, but THE JOURNAL is informed that she is a lady of clear moral perceptions, and exalted conception of the requirements essential in a public speaker and medium and gives promise of a useful career in her chosen field. Mrs. Stranger will promptly respond to calls for lecture engagements.

A. M. Beecher writes from Washington, N. H.: There are a number of Spiritualists here, but so far as I have learned no paper advocating the faith. My impression is that some at least are in sympathy with your methods of clarifying Spiritualism, in which work God speed you. Kind regards to Mrs. Bundy and yourself.

M. B. Curtis, the actor, who made his reputation as a comedian in "Sam'l of Posen," is under arrest in San Francisco on charge of killing a police officer. He makes the same plea in court that he does as "Sam'l," when he says to his best girl: "I am the innercentest man, Rebecca, vat ever vent on der road."

Reduced Rates via Wabash.

Every Monday and Thursday, September 14 to October 15, the Wabash R. R. will sell tickets from Chicago to St. Louis and return at \$8.00, account St. Louis Exposition.
September 19 and 20, Chicago to St. Louis and return, \$6.00, account meeting of Grand Lodge, I.O.O.F.

PLANCHETTE.

The Scientific Planchette.

Improved from the Original Pattern of 1860.

Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well.

DIRECTIONS FOR USE.

Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the hand lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. If one be unsuccessful let two try it together.

That Planchette is capable of affording constant entertainment is well established by thirty years' use, nor is it less likely to afford instruction. Innumerable cases are of record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field for speculation and experiment.

Price, 75 cents. Sent by mail packed in straw-board box free of postage.

For sale by JNO. C. BUNDY, 92 and 94 LaSalle st., Suite 58, Chicago, Ill. P. O. Drawer, 134.



Our High Grade List and Bargain Book sent to any address on receipt of a 2-cent stamp

LORD & THOMAS,
NEWSPAPER ADVERTISING
45 RANDOLPH STREET,
CHICAGO.

IMPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times.
CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Chaldean seers are good." The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Pannemelcus. Prophecies regarding Cyrus. The "Golden Star" of Persia.
CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Laoise and Confucius. Present corruption of the Chinese.
CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphian Oracle. Pausanias and the Byzantine Captives. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.
CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.
CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Catherine de' Medici.
CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier.
CHAPTER V. THE SPIRITUALISM OF THE WILDERNESSES AND CAMERARDS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Covenants War.
CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan, Fox and Wesley.
CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Reveries of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seersess of Freytag.

Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY.
CHAPTER II. DELUSIONS. American false prophecies. Two ex-reverends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.
CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for sphinx and gnomes. Chemical processes for the manufacture of spirits. A magician wanted.
CHAPTER IV. Mental diseases little understood.
CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusuf. Strange logic and strange theories.
CHAPTER VI. SKEPTICS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethiopeans.
CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palace of Jupiter. Re-incarnative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful spirit medium in the world.
CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Benjamin Cox. The concealment of "spirit-drapery." Rope tying and handcuffs. Narrative of exposed impostors. Various modes of fraud.
CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters.
CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.
CHAPTER XI. "OUR FATHER."
CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published a \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

8vo., 412 pages. Price, \$2.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.